

THE DOCTRINE OF SUPERIORITY, and of Subiection, contained in the first Commandement of the  
*holy Law of Almighty God.*

WHICH IS THE FOUNDAMENTALL ground, both of all Christian Subiection: and also of like Christian Government, as well in  
*Church, and Common-wealth, as in every Schoole and private Familie.*

A PRETIOUS MEMORIAL OF the substance of many godly Sermons, preached by the learned and faithfull servant of God, Mr. ROBERT PRICKE, Minister of the word, at Denham  
in Suffolke.

*The memoriall of the righteous shall be blessed.*  
*Prov. 10. 7.*

*Though he fall, he shall not be cast off for the Lord putteth under his hand. Psal. 37. 37. 24.*

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THE INSCRIPTION  
DEDICATORY.

To the right worshipfull  
 { S. Ed. Lemkenor }  
 { S. Ro. Lemkenor } knights,  
 { S. Ro. Quarles, }

And to the worshipfull Gentlem.  
 { M. Rodes, }  
 { M. Gourny, } And the po-  
 { M. Castill, } steritie of  
 { M. Steward } them all.



And to the people of  
 the Church of God  
 in Denham. For a  
 memoriall of the  
 pietie and love of  
 Maister Robert  
 Pricke, their verie  
 faithfull and deare Pastor, a most carefull  
 and vigilant Watch-man over their  
 soules: and for a remembrance of the holy

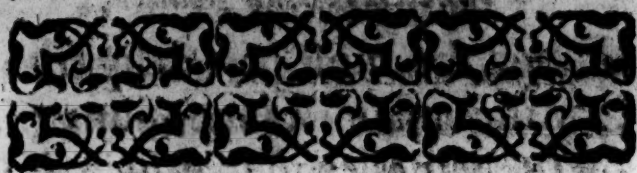
## Instructions. 1

instructions which hee gave them, while  
he executed his holy Ministerie among  
them: Robert Allen, their heartie wel-  
wiler, & a bounde friend vnto them all,  
bath (according to the mind & will of the  
same their late deceased good Pastor, by  
the best diligence and meanes, and with  
the best speede he could attaine vnto) de-  
dicated this small portion of his many and  
great labours, to them, and to the neigh-  
bour Churches of God, both Ministers  
and People, to their benefite, but chiefly to  
the honour and praise of God in Christ  
Iesus: craving to that end, the most gra-  
tious blessing of his holy spirit  
vpon the same.

Amen.

Yours in the Lord :

R. A.



TO THE CHRISTI-  
an and wel-disposed Rea-  
der, S. Egerton wisheth  
grace, mercie, and peace,  
*from God the Father,*  
and from our Lord  
*Iesus Christ.*



He varietie and  
vanitie of idle  
Phamphlettes,  
which the loue  
of gaine or glo-  
rie, for the most  
part begetteth,  
& the Presse daily bringeth forth  
in our English tongue : made  
mee the more willing to further  
the printing of this explanation  
of the first Commandement. For

A 4      though

*To the Christian Reader.*

though the most part delight to  
read the vnsauorie inuentions of  
mens braines, and that such also  
as desire to reade good bookes,  
haue such plentie before them,  
that they are doubtfull, for want  
of good direction, which they  
should pitch vpon: yet I thought  
with my selfe, that the rare & sin-  
gular piety of this Author, a holy  
man, and most faithfull Minister,  
powerful in prayer, and diligent  
in preaching to his flocke manie  
yeares together, with the perspi-  
cuitie of the order, and the choi-  
nesse of the matter, might the ra-  
ther by my testimonie, stir vp the  
minds of Godly Christians, to  
reade this Treatise, though being  
otherwise streighted of time, or  
distracted in their choise, they  
might perhaps neglect the rea-  
ding of so fruitfull a Treatise vpo  
this



*To the Christian Reader*

this Commandement, as hath not hitherto (so farre as I can learne) beene printed and published in our mother tongue.

Sundry learned and godly men haue laboured verie fruitfully, in opening the sense, and laying forth the duties of euerie Commandement, and more particularly of the 4. wherein the practise both of the duties of *Pietie*, set downe in the first Table, & of the duties of *Mercie*, set downe in the second Table, is required at our handes, to be performed vpon a set day, and in a more solemne and serious manner: but none to my knowledge, hath published any seuerall Treatise vpon the fift Commaundement, which beeing truly vnderstood, vnfeinedly belieued, & faithfully practised, wil direct a christian

*To the Christian Reader,*

in a holy practise of all the duties  
of *Mercie & Loue*, which he  
is to performe, either to himselfe  
or to any other. For whosoever  
doth walke carefully in the obe-  
dience of this Commandement,  
maintaining that honour which  
is due to himselfe, and euerie o-  
ther man, in respect of their dif-  
ferent & seuerall yeares gifts, and  
qualities, callings and degrees, in  
the familie, Church, and Com-  
mon-wealth: hee cannot easilie  
be carried to exercise any crueltie  
against himselfe, or any other co-  
trarie to the *six* Commande-  
ment: or to defile either his own  
bodie, or his neighbours, against  
the *seuen* Commandement:  
or to deale vnjustly, or vnfaith-  
fully about his owne, or other  
mens goods, credit, and reputa-  
tion, contrarie to the *eight* and  
ninth

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ninth Cōmandements: yea, or to  
giue place to the least spice of re-  
pinning, discontentment, or wan-  
dering motion, forbidden in the  
last Commandement of the law  
of God.

There was neuer any disorder and outrage, in any family, Church, or Common-wealth, from the beginning of the world to this day, neither can be: but it proceeded from the breach of the 5. Commandemēt. For how is it possible that there should be any disorder in the family, if the wife honour her husband as she ought, & he her? if children giue due honour to their parents, and they also deale honourably with them? if seruants do honour their Maisters as they ought, and they their seruāts? and if children and seruants do mutually respect and  
honour

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honour one the other as becometh them?

Could any trouble and confusion arise in Churches & congregations, if the people would remember such as haue the ouersight of them, and do declare vnto them the word of God, and in giuing honour vnto them would submit themselues, because they watch for their soules, for which they must giue an account before the chiefe Shepheard? And on the other side, if the Pastors and Elders would feede the flocke of God which depēdeth vpon them, caring for it not by constraint but willingly? &c.

Is it possible, that euer any treason, sedition or disloyaltie could breake forth in citties or kingdomes, if people would honour their Princes, and euery soule be  
subiect



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subject to the higher powers, being obedient and ready to every good worke? and if Magistrates in their places would gouerne their Subjects as deare children?

Finally, if every one that is an inferiour anie manner of way, would carrie the affection of a dutifull child to his Superiour: and euerie Superiour, the affection of a wise and tender Parent to his inferiour, according to the plaine scope, and maine drift of this commaundement?

But what should I need to demonstrate the truth of this point in many particulars? Search the Scriptures, turne ouer al humane stories, call to minde what thou hast seene and obserued in thine owne time, in the family, congregation, or any corporatiō where of thou art or hast beene a member:

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ber: and thou shalt evidently perceiue that the troubles and offences which haue broken out in them, haue alwaies proceeded & sprung from this bitter roote, I meane from the disobedience & breach of the 5. Commandemēt. In which respect it is said, that this is the onely commandement of all the tenne, that hath a peculiar promise of a long and comfortable life, yea, and the onely Commandemēt of all the fixe of the second Table, that hath any promise at all annexed vnto it.

O therefore, that there were in men, professing that they will heare and do the will of God, the like heart to feare him, & to keep all (and among all of the second Table, specially this his cōmaundement) alwaies, that it might go well with them, and with their children

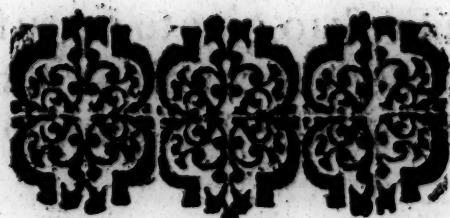
*To the Christian Reader.*

children for ever.

But to conclude, seeing God by his good providence hath stirred vp this vigilant Pastor & holy man of God, while he yet liued, to take such paines in writing this Explanation which he had often gone ouer in his publicke Ministerie : neglect not, I pray thee, the reading of such a sound & fruitfull Treatise, which will teach thee to retaine and encrease thine owne honour and dignitie, & to giue to euery sexe, age, calling & condition of men, the honour and dignitie which is due to them.

Now, the Lord giue a gracious blessing hereunto, & to all other thy holy exercises, and meditations: euen for his onely begotten Sonnes sake Christ Iesus, our onely Mediator and Aduocate, who  
together

**To the Christian Reader:**  
**together with the Father and the**  
**holy Ghost, be blessed**  
**and praised for e-**  
**vermore.**







THE DOCTRINE  
of Superioritie and Sub-  
jection : contained in the  
first Commaundement  
of Almighty  
God.



EE haue by the  
grace of God pas-  
sed through the  
first Table of the  
Cōmandements  
of God, and now  
are wee come to  
the second Table.

*Q. What speciall difference doe you see  
betweene the one and the other ?*

*Answ.* In the first Table, the Lord as  
a most wise and holy Housholder,  
and Lord of his Church, doth first  
of all prouide for all duties concer-  
ning himselfe.

The special  
difference  
betweene  
the two Ta-  
bles of the  
law of God.

B

In

Who are to  
be accounted  
Superiours.

## *The Doctrine of Superioritie*

In the second, hee doth prescribe what duties his people are to performe one towards another: Wherein appeareth his singular wisdom and goodnesse, in that he is not content alone to haue a care of his owne glorie: but also taketh order for the welfare and good estate of his people.

*Q. How many sortes of duties are contained in the second Table?*

Two sortes of duties contained in the 2. Table of the law of God.

*A. Two: Namely, speciall duties, pertaining to some speciall persons; And generall, which all men in generall are to performe one towards another.*

*Q. Where are the speciall duties contained?*

*A. In the first Commandement.*

*Q. What are the words?*

*A. Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giueth thee.*

Two things to be obserued in the 5. commandement.

1. The Precept.

*Q. How many things doe you obserue therein?*

*A. Two. First of all, the precept*

## and of Subiunction.

cept it selfe.

Secondly, A reason adioyned to perswade to the practise thereof.

*Q. Why is this Commandement placed foremost in the second Table, and hath a promise, which the rest of the Commandements contained therein haue not?*

*A.* To shew the excellencie and necessitie thereof.

*Q. By what reasons may we further bee perswaded of this?*

*A.* First of all, it doth in certaine inferior persons, traine men vp as it were in a certaine inferior Schoole, to rise vp to the knowledge of the soueraigne Lord, and to giue vnto him the reuerence and honour due to his diuine Maiestie:

Secondly, it vpholdeth, and continueth all those estates, degrees and orders, whereby the societie, or fellowship of man, is as it were, by certaine ioynts and sinewes, ioyned and knit together, and without which it would by a certaine pernicious confusion, be cleane dissolved, and vtterly perish.

Who are to be accounted Superiours.

2. A reason.

Two things shew the dignitie of this commandement.

1. Because it hath the first place in the 2. Table.

2. Because it hath a promise annexed vnto it. The dignitie of the 5. commandement, may be further discerned by 3. reasons. The first reason.

The second reason.

B 2

Thirdly,

Who are to  
be accounted  
Superiours.

The third  
reason,

## *The Doctrine of Superioritie*

Thirdly, if the duties of this Com-  
maundement bee not performed,  
the generall duties of the other  
Commaundements must needs  
faile: For he that will not performe  
a dutie toward him to whom hee is  
bound by a cartaine straight, and  
peculiar band: much lesse will hee  
perform duties to them that are fur-  
ther remooued.

*Q. In what words is the Precept con-  
tained?*

The words  
of the pre-  
cept.

*A. In these: Honour thy Father, and  
thy Mother.*

Two things  
to be no-  
ted in the  
precept.

*Q. How manie things are wee to note  
herein?*

*A. Two: First of all, certaine persons:  
Secondly, the thing due to those  
persons.*

1. Person.  
2. Things  
due vnto  
them.

*Q. Which are the persons?*

*A. Father and Mother.*

All superiours  
are compre-  
hended vn-  
der the titles  
of Father  
and Mother.

*Q. What meane you by Father & Mo-  
ther?*

*A. They are to speake properly, on-  
ly those which God in his singular  
wisdomme doeth vse as instru-  
ments and meanes to giue men  
life*

1. Naturall  
parents.



## *and of Subiection.*

Who are to  
be accounted  
Superiours.

life and being in this world: for who is so ignorant which knoweth not that the Father begetteth, and the Mother conceiueth, and bringeth forth?

*Q. Why are these two ioyned together, in regard of honour and dutie?*

*A.* First, because they meete together in the worke of procreation.

The mother is copartner with the father, in honour, for two causes.

Secondly, to preuent and meete with the corruption and partialitie of children, who otherwise would either contemne the Mother, and yeeld all honour and dutie to the Father, by reason of his principallitie: or els because the Mother doth beare them, nourish them, and is most tenderly affected toward them, would be wholly addicted vnto her, excluding and making no account of the Father.

*Q. How may it appeare that this is the reason?*

*A.* By many cleare places of the worde, as, *Leuit. 19. 3. Pron. 13. 12. and chap. 10. vers. 1. Ephes. 6. 1, 2. Col. 3. 10.*

Who are to  
be accounted  
Superiours,

## The Doctrine of Superioritie

*Q. Are no other persons contained under these?*

*A. Yes, all such as are in stead of Parents, not onely in regard of Superioritie, but also for that they are to provide for the good, and benefite of their inferiours, both in soule and bodie. For so wise and mercifull is the Lord, that as hee hath appoynted naturall Parents to begette and bring forth children, and thereby to giue them simplie a beeing in this life: so hath hee ordayned other persons (as it were Parents) to tender and giue them a well and happy being.*

2. Kings &  
all ciuil ma-  
gistrates vn-  
der them.

*Q. Who are those persons which you meane?*

3. Ministers

of the word.

4. Houshel-  
ders.

5. Schoole-  
maisters.

6. They that  
excell in any  
vertue.

7. They that  
exceed other  
in age.

*A. Kings, Princes, and Magistrates, Ministers of the worde of GOD, Housholders, Schoole-maisters, and Teachers.*

Those that are indued with any excellent grace and gift aboue others.

Lastly, the aged and gray-headed.

*Q. How*

*and of Subiection.*

*Q. How can you prooue that these are contayned vnder the titles of Parents?*

*A. First, for that as in all the rest of the Commaundements vnder one generall, are contained all speciall things of the same nature, so it is in this Commandement.*

*Secondly, if these persons be not heere vnderstood, they are contayned properly in no Commaundement: which were a great defect and disgrace to the perfection of the Lawe.*

*Thirdly, these persons are tearmed by the name of Father, and Mother, in diuerse places of the holie Scripture: as Kinges, Queenes, and Magistrates, are called by the name of Nursing Fathers, and Nurses. *Isai. Chap. 49. ver. 23.* In regarde heereof, some of the Heathen called their Kinges *Abimelech*, which signifieth, *My Father the King.**

*Ministers of the word of God, are called by the name of Fathers.*

*Who are to be accounted Superiours,*

*That all Su-*

*periors are to be comprehended vnder the title of Father & mo-*

*ther, it is proued by 3. reasons.*

*The first reason.*

*The second reason.*

*The third reason.*

Why Superiours are called Father and Mother.

The titles of Father and Mother are giuen to all Superiours, to allure all inferiours to giue al meeet and conuenient honour vnto them: Of the which also there are many causes.

## *The doctrine of Superioritie*

2. Cor. Chap. 4. ver. 15. 2. King: Chap. 13. ver. 14.

Maisters are so called. 2. King. 5. 15 & Chap. 2. ver. 12.

*Q. Why is the name of Father and Mother giuen to Superiours?*

*A.* To drawe and allure men to the willing obedience and practise of this Commaundement; and that not without cause. For first, as we are vntoward by nature to the practise of any Commaundement, so especially of this; because it so greatly importeth the glory of God, and the benefit of man.

Againe, the crooked heart of man will hardly stoope vnto superioritie.

First, by reason of a certaine naturall pride whereby all men do desire to be aloft and vnder none other.

Secondly, for that Superiours in this corrupt and miserable world do oftentimes abuse their authoritie to the hurt of others: therefore to subdue men to the ordinance of God, he hath set vpon all Superiours the sweet and amiable name of Father and Mother.



## and of Subiection.

Mother.

*Q. We haue spoken of the Persons the first thing noted in the Precept : what is the thing due to those Persons?*

*A. Honour.* Vnder which are contained all meanes and effects where by the preheminance of the Superiours is acknowledged, vpheld, and graced:

*Q. What reason or equitie is there that this should be yeelded vnto Superiors?*

*A.* First of all, for that manie, and the same very excellent benefites and commodities, do flowe and proceed from them, as from some plentifull fountaine, vnto their inferiors.

Secondly, the Lord hath set and as it were ingtauen vpon them, liuely markes and resemblances of his owne Maiestie.

*Q. How is that?*

*A.* In Kings, Princes & Magistrates, appeareth not only the greatnes and soueraigne authoritie of God, but also that he is the high and supream Iudge of the world.

In Ministers of the word, is shadowed

Honour is due to al Superiours, and the reasons why it is so.

What is meant by Honour in the generall signification of it.

Honour is due to al Superiours for 2. reasons.

An illustration of the 2. reasons. Kings and Interiour Magistrats.

Ministers of the word.

Honour is  
due to all  
Superiours;  
and the rea-  
sons why it  
is so.  
Houshol-  
ders.

Husbands.

Artizans.

Aged per-  
sons: all re-  
semble the  
diuine Ma-  
iestie of  
God.

## *The doctrine of Superiortie*

wed out, that God is the originall  
teacher & instructor of his Church.

In Housholders, that he is the great  
Lord and Maister that prouideth for  
the welfare and benefite of all crea-  
tures.

In Husbands, that he hath ioyned  
to himselfe, and as it were married in  
a speciall covenant of mercie and  
compassion, al the faithfull and elect  
ones; so that he is the head and hus-  
band of his people.

In those that are able to instruct  
others in *Artes, Learning & Sciences*,  
it is euident that God is the foun-  
taine, not only of wisdom, but also  
of euery other excellent and necessa-  
rie grace.

In the *Aged and Gray-headed*, we may  
descrie the eternitie of God, whereby  
we may gather, that Superiours by  
certaine sparkes of glory which they  
haue receiued from the Lord, doe  
shine as it were bright starres, in the  
middest of mankind.

*Q. What is the effect thereof?*

*A.* That inferiours doe depend vp-  
on them, as vpon those that are to  
guide

## *and of Subiection.*

guide them, and to provide for their welfare. By which meanes the societie of man is vpheld in a comely and profitable order.

Honour  
due to all  
Superiours:  
and the reason  
why it is  
so.

*Q. Let vs now come from the words of the Precept to the generall reason, which is annexed to it, to perswade to the performance and practise of all the duties contained in the Precept: what are the words of the reason?*

*A. That they may prolong thy daies in the Land which the Lord thy God giueth thee.*

*Q. How can it be truly said, that Parents doe prolong the life of the child, seeing that life, much more long life, is the gift of God?*

*A. They may be said to prolong the obedient child his life three waies.*

First of all, in bringing them vp in pietie and godlines, which hath the promises of this life and of the life to come.

Secondly, in praying for, and blessing, that is, wishing all good vnto the child that is dutifull vnto them: according to the example of the  
auncient

The Lord  
perswadeeth  
to the obedience

of this s.

Com: by the  
great benefit  
which  
commeth

by it.

Parents prolong the  
liues of their  
children, 3  
waies.

Honour  
due to all  
Superiours:  
and the rea-  
son why it is  
so.

## *The doctrine of Superioritie*

auncient Fathers and seruants of  
God.

Thirdly, the Barents being de-  
ked, and as it were crowned with the  
dutifulnes of a godly and holy  
childe: they are occasions to moue  
the Lord to remember the child, and  
to bestowe vpon him the blessing  
promised in this fift Commaunde-  
ment.

*Q.* It seemeth that the reason is not ve-  
ry strong and forcible, seeing it is groun-  
ded vpon the promise of a thing which  
seemeth euery way so miserable. For na-  
turall life it selfe; much more the conti-  
nuance thereof, is fraught with manifold  
miseries and calamities, and therefore it  
is doubtfull whether it should be refused  
or desired?

Three rea-  
sons to  
prooue long  
life to be a  
singular  
great bene-  
fit.

*What say you hereunto?*

The .i. rea-  
son.

*A.* Long life (take it at the worst) is a  
singular treasure: for why? it is a mean  
or occasion of many excellent bles-  
sings: As first, men thereby do know,  
vnderstand and enioy the manifold  
workes and graces of God, to their  
great comfort & admiration, which  
they



*and of Subiection:*

they who do die vntimely doe want.

Secondly, thereby they may in-  
sing good meanes, make themselues  
fit for eternall life.

Lastly, they may more plentifully  
serue and glorifie God, in this long  
extent of time, then they can which  
are cut off in their tender yeares: In  
regard whereof the holy seruants of  
God which otherwise feared not  
death, yet when death was presented  
to them, they desired earnestly lon-  
ger continuance of life: as we may see  
in *Dauid Psal. 6. Hezekiah. Isa. 38.*  
And doubtles, as in euerie place of  
the Scripture, long life is accounted  
a blessing: so shorte life a curse.

*Q. Doeth God bestowe this blessing vpon  
all good and obedient children, simply  
and without exception?*

*A.* No: he bestoweth it no further  
then may make for their good: for  
when he seeth that it may hurt them,  
he taketh away some of them in their  
yong yeares: that is, when he know-  
eth that by their frailtie and weak-  
nes they may be carried away with  
the

Honour is  
due to al Su-  
perious:  
and the rea-  
son why it is  
so.

The. 2.

The. 3.

God doth  
sometimes  
make short  
life a great  
blessing to  
obedient  
children.

Honour is  
due to al Su-  
perious:  
and the rea-  
son why it is  
so.

## *The doctrine of Superioritie*

the generall corruption of the time  
wherein they liue, or else will shewe  
his tender loue toward them in ta-  
king them vp vnto himselfe before  
euill daies do come. Examples here-  
of we haue in the sonne of *Ieroboham*  
*1. Kings. 14.* In *Iosiah*, *Enoch*, and such  
like.

*Q. Is God then true in his word and  
Promise?*

*A.* Yea no doubt, because God gi-  
ueth more then he promifeth: to  
wit, not only an happie life for a mi-  
serable life, an eternall life, for a short  
and vncertaine life, but also taketh a-  
way his children betimes that they  
may the longer enioy his presence.

*Q. But euill and disobedient children  
do enioy long life as well as the obedient?*

Whensoever God gi-  
ueth long  
life to wic-  
ked children  
(they so  
continuing  
without re-  
pentance) it  
is a vwofull  
curse and  
no blessing.

*A.* Seldome: and although they  
doe, yet is their long life so repleni-  
shed with miseries, plagues, and the  
iudgements of God, that it seemeth  
rather to be a death drawne out at  
length, then long life here promi-  
sed.

*Q. What doe you conclude from all this?*

*A.* Two

## *and of Subjection.*

Two sorts  
of Superi-  
ours.

**A.** Two things. First of all, that vn-  
doubtedly all those that performe  
the duties of this Commandement,  
shall haue a long, and a blessed life, as  
is proued and confirmed, both by  
the word of God: and continued ex-  
perience of all ages.

Secondly, that euill and disobedi-  
ent children, shall either liue a short  
life, or in great miserie here: & after  
in the extreame torments of hel-  
fire, with the rebellious diuels, and  
the damned reprobates.

**Q.** Thus hauing opened the meaning  
of the Commaundement, and as it were  
laide the ground, let vs now come to the  
things that arise out of the same. What  
are they?

**A.** They are all particular duties of  
Superiours to their inferiours, and  
of inferiours to their Superiours.

**Q.** How many sorts are there of Superiours?

**A.** Two sorts: namely, publique,  
and priuate.

**Q.** What meane you by publique Superiours?

**A.** Such

Two sortes  
of Superi-  
ours.  
Publike Su-  
perious.

Private Su-  
perious.  
There are  
also two  
sortes of  
Publike Su-  
perious.  
1. Ciuil Ma-  
gistrates.

## *The doctrine of Superioritie*

*A.* Such as haue a more large and greater care and charge committed to them by the Lord.

*Q.* What by prinate Superiours?

*A.* Such whose care and charge is cōtained within narrower & straighter bounds.

*Q.* What say you of the first sort?

*A.* Some of them haue respect and are especially occupied about the outward, ciuill, and politicall estate of the Church: and these are, *Kinges, Princes, and Magistrates.*

Others doe especially watch and haue regard to the spirituall estate of men, not so much procuring worldly peace and commoditie, as the eternall saluation and happines of them who are committed to their charge: and these are Ministers and Preachers of the word.

*Q.* But because that *Magistrates* are in the highest degree of preheminence next vnto God, aboue all other persons; order requireth that we first speake of them and of the things pertaining vnto them: And are not all men to giue diligent care



*and of Subiection.*

*to the Doctrine concerning the Magistracie?*

A. Yes no doubt, and first of all, Magistrates themselves, that they may thereby learne what duties they are to performe themselves: and to looke for at the hands of others. But besides these, inferiours haue speciall cause to be acquainted with this kind of doctrine.

First of all, to stirre vp their hearts, to be thankfull to God, for that hee hath so mercifully and graciously euery way provided for their safetie and comfort by means of the sacred ordinance of Magistracie.

Secondly, that they may learne what iust and great cause they haue daily and continually to pray vnto God, for the good and prosperous estate of Magistrates, as it is commanded, *1. Tim. 2.*

Thirdly, to allure and perswade them to yeld themselves in obedience, and to performe all willing duties to their soueraigne Gouvernours and Superiours.

It is a doctrine to be diligently hearkned

vnto  
The doctrine of Superioritie is to be diligently hearkned vnto of all inferiours for three causes.

The first cause.

The second cause.

The third cause.

God is the  
author of al  
Magistracy.

## *The doctrine of Superioritie*

*Q. Let vs then proceed to the Treatise it  
Selfe, which is, to go forward in this order.*

It is proued *A.* First of all we will inquire who is  
two wayes the authour and principall cause of  
that God is magistracie.

the author of  
Magistracy.

1. By the law  
of Nature.

Secondly, what speciall qualities  
and graces, and gifts, are required in  
Magistrates themselfes, and in such  
persons as do belong to them.

2. By the  
word of  
God.

Thirdly, what duties they are to  
performe.

*Q. Who is the vndoubted Authour and  
efficient cause of Magistracie?*

*A.* No other but God himselfe, as  
may appeare: First of all by the law  
of Nature, but more effectually and  
evidently by the word of God.

*Q. Make the first argument more  
cleare and manifest?*

*A.* There is no doubt but that God  
hath planted naturally in the heart  
of man, a certaine sense and know-  
ledge of Magistracie & the commo-  
dities thereof: as may appeare;  
First of all, in that there was neuer  
people or Nation so barbarous and  
fauage: neuer assembly of men so  
void

The 1. way  
or meane,  
and steppes.

*and of Subiection.*

God is the  
author of al  
Magistracie.

void of the light and knowledge of  
God, which hath not onely desired,  
but also set ouer them some Prince  
or Superior, to the end that they  
might not onely bee gouerned and  
directed by him as their head, but  
yeeld dutie and homage to him. A  
matter cleare by the experience of  
all times.

Againe, the wise and best learned  
amongst the heathen, haue expressly  
affirmed in their writings, that kings,  
Princes and Magistrates, do proceed  
from God.

The 2. way;  
or meane,  
and steppc.

Lastly, they do greatly commend  
magistracie, and doe bewaile and  
condemne the state of them that are  
without that benefit: and in conclu-  
sion, some of them haue set downe  
rules and orders for ciuill govern-  
ment.

The 3. way  
or meane,  
and steppc.

*Q. What testimonies besides haue you  
out of the Scripture to proue this point?*

*A. Verie manie both in the old and  
new Testament.*

*Q. What remember you out of the old  
Testament?*

The same is  
most surely  
and plenti-  
fully proued;  
by holy  
Scriptures.  
1. Of the old  
Testament.

Vertues re-  
quired to be  
in a magi-  
strate.

## *The doctrine of Superioritie*

A. Pro. 8. v. 15. 16. Iob. 12. v. 18. Ifai.  
22. v. 20. 21. 22. 23. 24. Hos. 13. v. 11.  
Dan. 2. v. 37. & 47. ch. 5. v. 18. 1. Sam.  
10. v. 1. & 24. ch. 16. v. 1. ch. 24. v. 7.

2. Of the  
new Testa-  
ment,

*Q. What out of the new Testament?*

A. Iob. 19. vs. 11. Rom. 13. ver. 1. 2.  
1. Pet. 2. v. 13. 14.

We are come now to the second  
thing to be considered in the Trea-  
tise of the Magistracie.

*Q. What properties or vertues are re-  
quired in the person of the Magi-  
strate?*

The vertues  
necessary to  
be in a Ma-  
gistrate, are  
many.

1. Wisdom.

A. They are diuerse and sundry: the  
first whereof is wisdom, and vnder-  
standing, as appeareth, Dent. 1. 13.  
With this agreeth, Psal. 2. v. 10. *Be-  
wise now therefore ye Kings, be learned  
ye Iudges of the earth.*

Thereasons  
also why a  
Magistrate  
is to be wise  
are many.

*Q. Why is this vertue required of Ma-  
gistrates?*

A. Because that it were an vnwor-  
thie thing, that a bodie indued with  
light and vnderstanding (such as the  
Common-wealth is) should be ruled  
and guided by a head, blind and void  
of right iudgement and reason. And  
doubt-



## *and of Subiection.*

doubtlesse, without this vertue, the Magistrate cannot possibly discern betweene good and euill, right and wrong, lawfull and vnlawfull. He can not vnderstand the Positiue lawes of his owne Dominion; much lesse, the law of God, the true ground and foundation of all good lawes. He can not exhort and incourage his subiects to that which is good, nor disswade and dehorte them from euill.

The vertues  
required to  
be in a Ma-  
gistrate.

Lastly, he can determine nothing according to equity. In regard whereof, *Salomon* asked at the handes of GOD, aboue all thinges in the world, wisdom, and vnderstanding, whereby hee might bee enabled to goe in and out before his people: as appeareth, 2. *King.* 3. 9. and the Lorde graunted his request: as followeth to the end of the Chapter.

*Salomon* in  
exceeding  
great wise-  
n dome praied  
most earnest-  
ly for wis-  
dom, seeing  
God had ap-  
pointed him  
to be the go-  
uernour of  
his people.

*Q. What is the second propertie requi-  
red in the Magistrate? Exod. 1. 8. 21.*

The 2. ver-  
tue to be in  
a Magistrate  
is Courage.

*A. Courage: He must bee a man of  
courage.*

*Q. How many things are contained un-  
der*

The vertues  
required to  
be in a Ma-  
gistrate.

Vnto the  
courage of  
the mind is  
required va-  
lure, and  
strength of

the bodie,  
that the Ma-  
gistrate may  
be the more  
thoroughly  
courageous.  
The reasons  
why.  
1. touching  
the bodie.

## *The Doctrine of Superioritie*

*der Courage?*

*A. Two things: namely, Strength,  
Vallure, and good plight of bodie.*

*Secondly, Couragiousnesse, and bold-  
nesse of heart,*

*Q. Why is this state of bodie requi-  
red?*

*A. Because otherwise the Magi-  
strate can neuer beare and goe  
through the labours and trauailes  
which belong vnto his place.*

The labours and duties which be-  
long vnto the Magistrate, are great  
and manifold, and therefore hee had  
need to haue a bodie fit and answe-  
rable therevnto. In regard where-  
of, wee reade in many places of the  
word, that God did alwayes giue to  
those whom hee stirred vp for the  
good of the Church, able bodies,  
and indued with naturall strength,  
force and lustinesse, as appeareth in  
*Moses, Ioshua, Caleb, Sampson, Samuel,*  
*and David.*

*Q. Why is Couragiousnes, and Bold-  
nesse of mind required?*

2. Touching  
the mind.

*A. Because that without that vertue  
the*

the Magistrate can take no great  
and weightie thing in hand, much  
lesse continue therein, especially  
if it bee ioyned with daunger:  
nay, hee cannot constantly per-  
forme any dutie, but through feare  
and weaknesse of courage will bee  
carried too & fro vpon every occa-  
sion: for which cause the Lord ex-  
horteth *Ioshua* twise in the first chap-  
ter of his Booke to this vertue: and  
the people also doe incourage him  
vnto it. And the like we may reade  
in many places of the Scriptures, in  
regard of the Magistrate.

Q. What is the third proprietie or  
vertue?

The 3. ver-  
tue to be in a  
Magistrate,  
is the true  
feare of god  
The reason  
of it.

A. The true feare of God.

Q. Is this necessarie in a Magistrate?

A. Yea verie necessarie: for as it is  
the fountaine and roote of all good  
things generally in all men: so in a  
Magistrate more specially, it doeth  
restraine him from euill: and in-  
force and cause him to performe all  
duties. For hee that truly feareth  
God, dareth not but flie from the  
things

The vertues  
required to  
be in a Ma-  
gistrate.

## *The Doctrine of Superioritie*

things that doe displease him, and practise the duties which hee hath commaunded. So that this excellent vertue, it is that which doeth season, and make good vse of all graces wherewith the Magistrate is indued. In regarde hereof, *Iehosaphat* exhorteth Magistrates, and publike persons to the feare of God. 2. *Chron.* 19. Chapter, verse 7. and 9.

The 4. ver-  
ue to be in  
a Magistrate,  
is, that he  
deale truly.  
what it is to  
deale truly.

*Q. What fourthly is required?*

*A. Dealing truly.*

*Q. What meane you thereby?*

*A. Not onely a certaine truth and vprightnesse generally in wordes and actions, but a faithfull execution of Iustice and Iudgement to all sortes, Estates and conditions of men, without partialitie and respect of persons. This vertue and vprightnesse is commaunded by the Lorde in diuerse places. *Leuit. Chapter 19. verse 15. Dent. Chapter 1. verse 17. and Chapter 10. verse 17. Pron. Chapter 18. verse 5.**

*Q. Why*



*and of Subiuction.*

*Q. Why is this propertie required in the Magistrate?*

*A.* Because that without it, common wealthes must needs goe to wracke and confusion for want of equitie and iustice.

*Q. What is the first propertie?*

*A.* The Magistrate must hate couetousnes: that is, he must not only be voide of couetousnes, but hate and detest it as a vice most abhominable.

*Q. Why so?*

*A.* Because if the Magistrate be couetous, he will receiue bribes: bribes will blinde his iudgement, and peruert his wordes & affections: wherevpon wil follow, that men shal neuer receiue right sentence & iudgement according to their present cause and desert: but oftentimes the innocent shalbe punished, or at the least not haue their causes righted and relieued, and the wicked shall escape scot-free: whereof must needs follow an horrible confusiō. For which cause, couetousnes & receiuing of bribes is  
seuerely

The vertues required to be in a Magistrate.

The reason why this vertue is necessarie.

The 5. vertue to be in a Magistrate is, that he hate couetousnes.

The reason of it.

The vertues  
required to  
be in a Ma-  
gistrate.

## The doctrine of Superioritie

seuerely forbiddē in many places of  
the word of God, as *Exod. Chap. 13.*  
*ver. 8. Num. chap. 22. ver. 7. 8. Dent.*  
*chap. 16. ver. 19. Psal. 15. ver. 5. Prc.*  
*chap. 15. ver. 27. and chap. 17. ver. 23.*

Of this foule vice doeth *Samuel*  
purge himselfe. *1. Sam. chap. 12. ver. 3.*  
saying, *Behold, here I am: beare recorde*  
*of me before the Lord, and before his an-*  
*nointed. Whose oxen haue I taken? Or*  
*whose asse haue I taken? Or whom haue*  
*I done wrong too? Or whom haue I hurt?*  
*Or of whose hands haue I receiued any*  
*bribe? to blinde mine eyes therewith? and*  
*I will restore it you.*

*Q. What further is required of the*  
*Magistrate?*

The 6. ver.  
tue to be in  
a Magistrate  
is, that his  
heart be not  
lifted vp a-  
boue his  
brethren.  
What it is  
to haue the  
heart lifted  
vp.

*A. That his heart be not lifted vp*  
*aboue his brethren: as appeareth,*  
*Dent. Chap. 17. ver. 18. & 20. The*  
*meaning is, that the Magistrate (in*  
*what degree soeuer) may not be*  
*proud and haughtie, but behaue*  
*himselfe in a lowly, sweete, and lo-*  
*uing manner towards his subiects, as*  
*a father toward his children,*

*Q. What should be the reason hereof,*  
*seeing they are aduanced into so high a*  
*place?*

*A. First*

## and of Subiection.

A. First of all, if Magistrates be proud, they will easily degenerate into crueltie and tyrannie.

Secondly, their subiects being hindered through feare, will hardly without great constraint, resort to them for iustice, and make their cases knowne.

Thirdly, the cheerfull countenance of a Magistrate, and his louing and kind behauiour, causeth the subiects to loue and reuerence him. And there is no doubt but that in the loue and loyall affection of the subiect, standeth the safetie of the Magistrate. All this was not vnknowne to *Abjolom*, and therefore (being heire apparant as he thought) to allure and steale the hearts of his fathers subiects to himsele; he dealeth louingly, curteously, and friendly to euery one, as appeareth, 2. *Sam. chap.*

15. *ver. 5.*

Q. What is lastly required in the person of the Magistrate?

A. That in his whole behauiour he giue a good example to his subiects.

Q. Is

The vertues required to be in a Magistrate.

The reasons of it.

The 7. vertue required to be in a Magistrate, is, that he haue care to giue good example to his Subiects.

The vertues  
required to  
be in a Ma-  
gistrate.  
The reason  
of it.

## The doctrine of Superioritie

Q. *Is this necessarie?*

\* *Regis ad  
exemplar  
totius con-  
ponitur or-  
bis.*

A. Yea no doubt. For seeing God hath set vp Magistrates as it were *Loadstarres* and directers to others both in word and deede, their subiects will follow their example whether it be good or euill: according to the *Prouerbe*, \* *All the world doeth followe the example of the King.* Wherefore the euill example of the Magistrate must needs be the ouerthrow and infection of many. Besides this, without a good conuersation, the Magistrate shall neuer haue weight and authoritie in the hearts of his subiects: and therefore whatsoeuer he speaketh or doeth shalbe of lesse regard or account with them.

Moreover it  
is required  
that the Ma-  
gistrates  
court and  
familie be of  
godly and  
vertuous  
conuersati-  
on.

The reasons  
why it  
ought so to  
be.

Q. *What say you of the familie of the Prince or Magistrate, and such as doe attend more nearely vpon his person?*

A. They are to walke in a holy and vertuous conuersation.

Q. *What reason haue you so to say?*

A. There be diuers reasons why this is required. And first of all, that the Magistrate may be furthered in reforming



*and of Subiection.*

reforming the disorders of his sub-  
jects, which otherwise will hardly be  
brought to passe, seeing many excep-  
tions will be conceiued:

The duties  
of the magi-  
strate in re-  
gard of reli-  
gion.

Secondly, that grace and authori-  
tie may be giuen to all his words and  
actions.

Thirdly, for that aboue all other,  
the court and houlhold of the *Prince*  
must be a certaine Church, and holy  
assemble wherein God is sincerely  
serued and obeyed; not onely that  
the blessing of God may be vpon his  
owne person, and all that he taketh  
in hand; but also that out of his  
house may shine forth worthy exam-  
ples, as it were certaine lightes into  
his whole dominion, to direct and  
incourage others in a right course.

*Q. Now let vs come vnto the dutie or  
office of the Magistrate: To what hath  
that respect: or whereabout is it occupied?*

*A.* It is occupied either about reli-  
gion and godlines, or about the ciuil  
estate and good order of his sub-  
jects.

*Q. What is first of all required of the  
Magistrate*

The duties  
of the Ma-  
gistrate in  
regard of  
religion.

The first  
dutie of the  
Magistrate  
in regard of  
religion, is  
to plant and  
aduance  
that onely  
which God  
hath com-  
manded.  
The reasons  
of it.

## *The doctrine of Superioritie*

*Magistrate in regard of religion?*

A. That he doe cause it to be plan-  
ted and aduanced in his dominion:  
for so did the most excellent and  
worthie Princes & seruants of God:  
as *Ioshua, David, Salomon, Azah, Icho-  
shaphat, Hezekiah, Iosiah, &* such like,  
whose principall care and indeuour  
was to bring in and promote Gods  
true Religion: the examples where-  
of all Magistrates are bound to fol-  
lowe. First of all, because they are  
propounded in the holy Scripture  
to that end.

Secondly, for other reasons of  
great importance.

Q. *What are those Reasons?*

A. First, the Magistrate is bound to  
see that all his subiects be brought to  
the true knowledge of God, and Iesus  
Christ the great King and Prince of  
glorie.

Secondly, that they may learne  
how to auoid the wrath of God, and  
their own extreame miserie, and at-  
taine vnto eternall life and happi-  
nes.

Thirdly,

## *and of Subiection.*

Thirdly, that they may knowe how to serue the Lord according to his word, which is the principall end of mans creation and redemption.

*Q. You say well : for God hath not set and appointed Magistrates ouer brute beastes, but ouer his owne people and inheritance ; for whose estate and welfare they are to render an account vnto him. But what duties is he to performe for the establisht and furthering of Gods true religion?*

*A.* First, he is to cause the holy Scriptures to be brought forth and published in such a tongue or language as the people may heare, read, and vnderstand the will of God, according as the Lord himselte hath commaunded, and holy Kinges and Princes haue duly practised.

Secondly, he is to call and cause to be chosen, learned, and fit Ministers, not only to open and interpret the Scriptures, and gather and applic the doctrine contained therein to the vses of the people: but also to execute the discipline and Ecclesiasticall

The duties  
of the Magistrate in re-  
gard of reli-  
gion.

The Magistrate is bound to vse all good meanes which may serue to that purpose.  
The 1.  
meanes.

The 2.  
meanes.

The duties  
of the Magi-  
strate in re-  
gard of reli-  
gion.

The 3.  
meanes to  
aduance and  
further the  
true religion  
of God.  
The right  
vies and  
endes of  
Counsell  
and Synods.

The 4.  
meanes.

## *The doctrine of Superioritie*

cal gouernmēt which Christ hath ap-  
pointed for the well ordering of his  
spirituall kingdome.

Lastly, he is by his authoritie to  
call & assemble Ecclesiastical Coun-  
sels and Synods.

*Q. To what end?*

*A.* First to redresse and correct no-  
torious corruptions both in doc-  
trine and manners.

Secondly, by good decrees, rules,  
and ordinances concluded from the  
word of God, to prouide for the  
peace, order, decencie, and edificati-  
on of the Church.

*Q. Where doth the practise hereof ap-  
peare?*

*A.* In diuers worthie Princes and  
Kings, before the incarnation of our  
*Sauour Christ*: and in many Christi-  
an Emperours and Magistrates, since  
his ascention into Heauen.

*Q. What further duties are required  
of the Magistrate in regard hereof?*

*A.* First, he is by his authoritie to  
inforce & compell Ecclesiastical Mi-  
nisters to the faithfull performance  
of their dutie.

Againe,



## *and of Subiection.*

Againe, he is to defend, protect, & encourage such as be faithfull.

Lastly, he must correct, yea, if need be, depose all such as are vnfaithfull, and faile in their dutie: as appeareth by *Salomon, Iosiah*, and such like godly and zealous Princes.

*Q. Why then the immunitie of Popish Priesthood is utterly ouerthrowne?*

*A.* Yea, and that not without cause: for why? it was a cursed deuise of *Antichrist*, whereby hee laboured not onely to streighten and pend vp the authoritie and iurisdiction of Magistrates into too narrow limits or boundes; but also to lay open a way for himselfe, and his shauelings, to commit all manner of abominations without controlment.

*Q. Doeth the dnetie of the Magistrate stretch no further in regarde of the maintenance of Religion, but to the Ministers?*

*A.* Yes: they are to enforce and compell the people: First of all, to resort to the ministrie of the worde of God; yea, to giue care therevnto

D

with

The duties  
of the magi-  
strate in re-  
gard of Re-

ligion.

The 5.  
meanes

The 6.  
meanes to  
aduancetrue  
religion.

The lawe-  
lesse immu-  
nitie of the  
popish priest-  
hood is con-  
trary to the  
word of god

The 7.  
meanes for  
the aduan-  
cing of true  
religion.

The duties  
of the Magi-  
strate in re-  
spect of ciuil  
politic.

## *The Doctrine of Superioritie*

The 3.  
meanes:

with reuerence and attention, and therewithall to performe all duties concerning the outward worship of God: as did King *Aſa. 2. Chron. 4.*

Again, they are not only to be careful, that all the duties of the first and second Tables be practised, but also that the breach of any commandement therein containd bee punished and reuenged, according to the nature, qualitie, and measure thereof.

*Q. We haue heard of the dutie of the Prince, or Magistrate in regard of Religion. What say you of his dutie concerning the ciuill and politicall estate of his subiects?*

The 1. dutie of the magi-  
strate in re-  
spect of ciuil  
politic.

*A.* His duty consisteth in two things. For first hee is to procure the outward commoditie, welfare, and comfort of his people.

The 2. dutie  
in the same  
respect.

Secondly, he is to defend and protect them from all enemies & dangers, that would ouerthrow or hinder their peace and safetie.

*Q. How may the first be brought to passe?*

*A.* Two wayes, as namely, by making

*and of Subiection.*

king of wise, good, and healthfull lawes.

And againe, by due and carefull execution thereof.

*Q. May a Prince or Magistrate make lawes?*

*A.* Yea no doubt, so that they bee consonant and agreeable to the word of God: from which if they swarue, be they neuer so glorious and plausible in the eyes of men, yet will the Lord neuer blesse, nor giue successe to them: as is plentifully proued both by examples in the word of God, and by continuall experience.

*Q. What is the Magistrate to respect in making and publishing of the lawes you spake of.*

*A.* The good order and behauiour of the subiects one towards another; that so they may liue together sweetlie and honestlie, to the mutuall helpe and benefit one of another.

Secondly, the stay and restraint of the contrarie.

*Q. What lawes is to bee provided in these*

The duties of the Magistrate in respect of ciuill policie.

The magistrate is 2. wayes to procure the good of the Commonwealth.

The 1. is, by making good lawes.

The 2. is by the due execution of them.

The scope or aiming point of all good ciuill lawes, consisteth in two things.

The duties  
of the Magi-  
strate in re-  
spect of ciuill  
policie.

## *The Doctrine of Superioritie*

*these respects?*

*A.* The lawes are manifold, and almost infinite, according to the diuersitie of persons, places, state and disposition of the people, together with manifold changes, accidents, and necessarie occurrents.

*Q.* You speake of the execution of such lawes, is that necessarie?

*A.* Yea doubtles: for without that, good lawes are as a bodie without a soule, or life: or a good medicine without application.

Two things  
are required  
to the exe-  
cution of  
lawes.

*Q.* What meanes or waies are there to further the execution of those lawes?

*A.* First of all, incouragements or rewards will preuaile verie much with mans proud and rebellious nature, to cause him to yeelde vnto, and to practise that which otherwise hee doth hate and would resist: as we may see by continuall experience.

*Q.* What if this will not serue?

*A.* The Magistrate is then to vse seueritie, and inflict punishments in wisdome & discretion, according to the nature & qualitie of the offence.

*Q.* Why



## *and of Subiection.*

*Q. Why adde you those last words?*

*A.* That so by wise circumspection, cruelty, & iniustice may be auoided.

*Q. What cautions must the Magistrate vse to carrie his hand aright, and according to iustice in punishing of euill doers?*

*A.* First, no man is to bee condemned and punished before his fault by lawfull meanes bee brought to light, and he conuicted thereof, according vnto the course of iustice, and all equitie and reason: for it were an vniust thing for a man to be punished for a crime, which cannot bee proued against him.

Secondly, the greatnesse of nature of the fault is to be discouered out of the worde of God, and applied to the conscience of the guiltie person, that so he may bee brought to repentance.

Thirdly, the rigour and extremitie of the law is not to bee followed, and pursued at all times: and therefore the Magistrate may either pardon the fault in discretion, or deferre

The duties  
of the magi-  
strate in re-  
spect of ciuil  
politic.

Five things  
are required  
to the right  
proceeding  
in iudgement  
against the  
violaters of  
good lawes.

The duties  
of the Magi-  
strate in re-  
spect of ciuill  
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### *The doctrine of Superioritie*

the punishment thereof vnto a fitter  
time.

Furthermore, the punishment must  
be proportioned according to the  
nature & qualitie of the fault: so that  
to a great offence is due a great pu-  
nishment and a lesse is to bee reueng-  
ed with a punishment agreeable.

Lastly, the Magistrate is not to pu-  
nish in reuenge or satisfying of his  
own corrupt & malicious affections,  
but first, to stay the wrath of God.

Three endes  
to be pro-  
pounded in  
the puni-  
shing of of-  
fenders,

Secondly, to amend the partie of-  
fending.

Thirdly, to restrain & giue warning  
to others y they comit not the like.

*Q. Is it sufficient for a Magistrate to  
make good lawes, and then to execute the?*

The Magi-  
strate is to  
protect his  
good and  
faithfull sub-  
iects.

*A.* No: for he is to defend & protect  
his subiects against the extreame &  
violent assaults & inuasions of al ma-  
ner of enemies, forraine or domesti-  
call: and that by battails and warres  
executed in his owne person, or o-  
thers, at his commandement.

*Q. Is it lawfull then for a Christian  
Magistrate to make warre?*

*A.* Warre

## *and of Subiection.*

A. Warre is a good and holy ordinance of God, especially pertaining to the care and dutie of the Magistrate.

The duties  
of the magi-  
strate in re-  
spect of ciuill  
policie.

Q. *How is that proved?*

A. By many reasons and examples out of the word of God.

Q. *What are the reasons?*

A. First, God hath prescribed rules and lawes for the right ordering of his people in warre; which he would not doe if it were vnlawfull to make if warre.

By five reasons it may  
appeare that  
it is lawfull  
for the ma-  
gistrate to  
make warre  
for the iust  
and necessa-  
rie defence  
of his people  
and state.

Secondly, it is he that teacheth the hands of his seruants to fight, and their fingers to make battaile.

Furthermore, he giueth good successe in battaile: which could not be, if warre were ill and condemned.

Besides this, when certaine souldiers being touched with repentance, at the doctrine of *Iohn Baptist*, demanded of him what they should do in time to come, to please God: hee willed them not to forsake their callings: but teacheth them howe to behaue themselves therein: which

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strate in re-  
spect of civil  
politic.

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The 5. rea-  
son.

Examples  
doe shewe  
the same.

Two things  
required  
that warres  
may be iust-  
ly made.

argueth their estate not to bee vn-  
lawfull.

Lastly, warre cannot be vnlawfull,  
seeing it is an especiall end why the  
Christian Magistrate beareth the  
sword of authoritie : as the Apostle  
testifieth, *Rom. 13.*

*Q. What say you of examples ?*

*A.* The most excellent and holy Ma-  
gistrats of God, haue valiantly fought  
the Lords battels; & are renowned  
and commended for the same by  
the spirit of God, as *Abraham, Moses,*  
*Ioshuah, David,* and such like.

*Q. Is it sufficient that warres be general-  
ly warranted by the word of God ?*

*A.* No, they must also be iust.

*Q. What meane you by iust warres ?*

*A.* Such as are not taken in hand for  
ambition or any other wicked or si-  
nister respect : but vpon iust and  
necessarie causes, and to right and  
and lawfull ends.

And besides, when they are wa-  
ged and executed in a due order and  
maner according to the will of God.

*Q. Thus farre haue wee spoken of the  
duties*



## and of Subiection.

The duties  
of the Sub-  
iect to the  
magistrate.

duties of Magistrates, both concerning  
the religion of God, and the salvation of  
his people: as also their prosperous and  
good estate outwardly: what doe you now  
conclude from all this?

A. That Magistrates are as necessa-  
rie for the Church of God, as the  
Sunne in Heauen to all inferiour cre-  
atures.

## OF THE DVTIE OF Subiects to their Prin- ces and Magistrates.

Q. **W**E haue heard already the  
Treatise concerning Prin-  
ces and Magistrates: Now  
let vs come to the duties of subiects to-  
ward them: what is first of all required  
in that respect?

A. That their mindes and hearts  
be fitly framed and prepared there-  
vnto.

Q. How may that be brought to passe?

A. Two waies. First, if they duely  
consider the highnes and prehemi-  
nence of the Prince or Magistrate,  
which magistrate.

Two helpes  
to frame the  
Subiect to  
yeelde obe-  
dience to his  
magistrate.

**The duties  
of the Sub-  
iect to the  
Magistrate.**

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which consisteth herein, not onely that God hath put as it were his own person vpon them, but set them in his owne seate or throne, so that they carrie the maiestie of God liuely ingrauen in their persons, & his Regall scepter in their handes. A thing well knowne to the verie heathen by the light of nature; for why, some of them called the King, *A visible image of God.* But most plainly reuealed in the word of God, where Magistrates are called *Gods: Sonnes of the most high:* & that they occupie the seate of God.

*Q. what are they furthermore to consider?*

**The 1. help.**

*A.* The innumerable and manifold benefites of God that flow from Magistracie, as from a sacred fountaine vpon the Church & comon wealth: and that both Spirituall and corporall, concerning this life, and the life to come.

*Q. How may a subiect be perswaded hereof?*

**Two very  
great & grie-  
uous evils  
follow vpon  
the want of  
magistracie.**

*A.* Very easily; for take away the Magistrate, and there would remaine no outward worship of God, or if it did,

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did, it would easily degenerate into Idolatry and Superstition.

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of the Sub-  
iect to the  
magistrate.

Againe, take away the Magistrate and the publicke ministration of the word, and all other meanes of mans saluation do vtterly cease.

Besides, by the Magistrate the Three singular great ben-  
people of God are defended against the rage of Sathan and his limmes. nefites doe  
accompanie  
magistrate.

By the Magistrate, men possesse and enioy their liues, goods & good name, their wiues, children, riches, lands, possessions, and such like.

Lastly, by the Magistrate, men which otherwise would be separated, are knit together by the straight bond of societie, in such wise and order, that euery one doeth serue for the mutuall helpe and comfort of another.

2. *How may all this be proued?*

A. First by many expresse places of Scripture, as, *Rom. 13. 1. Tim. 2. 2. Sam. 1. 24. Isa. 32. 1. 2. 3. 4. and chap. 49. 23. Lament. 4. 20. Dan. 4. 17. 18. 19.*

3. Prooofes  
of the for-  
mer assertions.

Secondly, by the states of the king-  
domes of *Iudah* and *Israel*, when they  
enioyed

The duties  
of the Sub-  
iect to the  
magistrate.

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enjoyed good Magistrates, as *David*, *Salomon*, and such like: for then all things flourished that concerned the glorie of God, and the benefite and comfort of mankinde, for soule and bodie.

Lastly, by continuall experience of all times.

Hereupon the holy Ghost, *Ecclesiast. chap. 10. ver. 16. 17.* affirmeth, that that land is happie, that hath good Princes and Magistrates: but contrariwise, most miserable and vn-happie.

*Q. It cannot be (as you haue said) but that these meditations must needs frame & allure the heart of a good subiect to the willing performance of dutie: what are the duties which the subiect is to yeeld to the Prince or Magistrate?*

*A. The duties are of two sortes. Inward, and outward.*

*Q. What are the inward duties?*

*A. They are three in number.*

*Q. What are they?*

*A. They are first of all loue, which ariseth not only of the tender care which*

The duties  
of the Sub-  
iect to the  
magistrate,  
are of two  
sorts. The 1.  
inward, the  
2. outward.  
The inward  
duties are 3.  
The 1. loue.



## *and of Subiection.*

which the Magistrate beareth ouer his subiects, as one that is giuen and set ouer a people by the loue and fauour of God : but besides this, in regard of the manifold benefites that proceede from him as was saide before.

The duties  
of the Sub-  
iect to the  
magistrate.

*Q. What is the second inward dutie?*

*A. Feare:* which ariseth partly of the greatnes and Maiestie of the Prince: and partly for that he carrieth in his hand the sword of vengeance.

The 2. feare

*Q. What say you of the third?*

*A. That is, Reuerence or Honour.*

A vertue tempered, and as it were compounded of the two former, and being not only not opposite to the, but a meane to staie them from extremitie. So that wheresoeuer it is, loue cannot degenerate into contempt, nor feare into hatred. Yea, it doth so affect and dispose the heart of a man towards his Superiours, that he would not offend or disgrace them although there were neither reward or punishment.

The 3. ho-  
nour.

*Q. What are the outward duties?*

*A. They*

The duties  
of the Sub-  
iect to the  
magistrate.  
The out-  
ward duties  
are of 2.  
sortes.

The 1. sort is  
of such as are  
to be per-  
formed in  
presence.

Outward re-  
uerence be-  
fore the ma-  
gistrate con-  
sisteth in 3.  
things.

The 1. in  
gesture.

The 2. in  
speech, and  
that in two  
things.

## *The doctrine of Superioritie*

*A.* They are of two sortes.

The first sort are such as are to be performed in the presence of the Magistrate.

*Q.* What outward reuerence is to be performed before the Magistrate?

*A.* It consisteth in three thinges, namely, in *Gesture* of bodie, *Speech* and *Silence*.

*Q.* What meane you by gesture of bodie?

*A.* That, whereby the reuerend and humble affection and disposition of the heart is expresse or signified. And this is not all one, but of diuers sortes, according to the manner of the countrie where the Magistrate liueth: and the diuers degrees of his estate and authoritie: some great, some lesse, and yet the least signe of honor is not arbitrarie or indifferēt, but to be performed, and in no wise to be neglected, according to the commandement of God, and examples of his best seruants.

*Q.* What say you of the second, namely, *Reuerence in speech*?

*A.* It consisteth in two things; First, in

*and of Subiection.*

The duties  
of the Sub-  
iect to the  
Magistrate.

in giuing to the Magistrate such ho-  
norable & magnificent titles or names  
as do agree vnto his present estate.

Secondly, to speake to him in such  
a phrase or forme of speech as besee-  
meth his presence and hearing.

*Q. What say you of reuerence in silence?*

*A.* A man in the companie of the  
Magistrate, is not to preuent him in  
speech, but to tarrie till he hath spo-  
ken and offered occasion.

The 3. in St.  
lence, & this  
also in two  
things.

Againe, standing before the iudg-  
mēt seat as guiltie, he is not to speake  
without permission. *Acts. 26. 1.*

*Q. What duty is the subiect to performe  
when he is absent from the Magistrate?*

*A.* He is neither to thinke, speake,  
nor doe any thing, to the dishonor,  
disgrace, or reproach of the Magi-  
strate, but rather the quite contrarie.  
Hitherto pertaineth that which is  
written. *Eccles. 10. 20.*

Four duties  
are to be per-  
formed to-  
ward the ma-  
gistrate in  
his absence.  
The 1.

*Q. What other dutie?*

*A.* Willingly obedience to all his de-  
crees & commaundements, without  
respect of ease or commoditie. So do  
the children of Israel offer them-  
selues to *Ioshua, Ioshua. 1.*

The 2.

*Q. Is*

The duties  
of the Sub-  
iect to the  
magistrate.

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*Q. Is a man bound to this simplie and without exception?*

*A. In no wise, but so farre as his commaundementes are consonant and agreable with the word of God.*

*Q. What further dutie is required of the subiect?*

The 2. dutie  
in the ab-  
sence of the  
magistrate.

*A. Not onely to couer and wisely to interpret the infirmities of the Magistrate; but also patiētly to beare and vndergoe all such punishments and chastisements as shalbe inflicted vpon him by his authoritie and commaundement.*

*Q. This is a verie hard case: how shall he in this sort beare that which is so shamesfull and grienous to flesh and blood?*

*A. Verie well, if he consider his own deserts; and the manifold benefites which he is to reape thereby.*

*Q. What are they?*

*A. First of all, the euill doer shalbe stayed and restrained from running further into sinne: and be moued to repentance.*

Againe, by his punishment, the wrath and iudgements of God shalbe remoued.

And



## *and of Subiection.*

And lastly, others shall be admonished and forewarned not to fall in-  
to the like offence.

*Q. But what if a man do suffer punishment uniuersally, and without desert?*

*A.* He is in no wise to resist authoritie, nor to vse euill meanes to relieue his cause: but for redresse, hee is either to appeale to a higher Magistrate heere vpon earth, according to the example of the Apostle *Paul*, *Act. 25. 13.* Or if that remedy faile, he must commit his cause to the highest Iudge, the Lord of heauen and earth: as the holy Ghost doth counsaile, *1. Pet. 3.* Which the best of the seruants of God haue practised from time to time.

*Q. What is the last dutie?*

*A.* Thankfulness.

*Q. Is that due?*

*A.* Yea, no doubt, in regard of the manifold benefites which the subiect receiueth from the Magistrate.

For where benefites are receiued, there thankfulness is due: and the greater the benefites are, the

The duties  
of the Sub-  
iect to the  
magistrate.

The 4. dutie  
to be per-  
formed toward  
the Magi-  
strate, though  
hee be ab-  
sent from  
him: is  
*Thank-  
fulness.*

E

more

The duties  
of the Sub-  
iect to the  
Magistrate.

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more thankfulness is required. And therefore the Subiect is not to bee thankfull in a generall manner, but to manifest his thankfulness by particular duties, as fruites of the same.

Thankful-  
nes is to be  
declared by  
sue fruits or  
effectes  
thereof.

1. Fruite of  
thankfulness.

*Q. What is the first fruit?*

*A.* That the subiect bee tender and charie ouer the life and person of his Soueraigne, and therefore hee is not onely to preuent all perils, and daungers, but also to perswade to all such meanes as whereby the life and good estate of his sacred Maiestie may be preserued and continued.

*Q. There is good reason hereof, seeing that the liues and safetie of so many, doe depend vpon his life and safetie: but by whom hath this beene practised?*

*A.* By the subiects of David, as appeareth, 2. Sam. 21. 17. 1. Kin. 1. 2. 3.

2. Fruite of  
thankfulness.

*Q. What is the second fruit or dutie?*

*A.* The subiect is to venter & hazard himselfe, and al that he hath, for the benefite, comfort, and reliefe of the Magistrate, as may bee seene in the Nobles

*and of Subiection.*

Nobles and worthie seruants of *Dauid. 2. Sam. 23.*

The duties  
of the Sub-  
iect to the  
magistrate.

And there is good reason, seeing the Magistrate doth venter himselfe and all that he hath for the good of his subiects.

*Q. What furthermore?*

*A.* The subiect is to bring & offer to the Magistrate gifts and presents, not onely as tokens of loue & affection towards him, but also in acknowledgement of the great benefits they receiue by his means, and so consequently to incourage him to goe on in the cheerfull performance of his duty. This is practised by the people of God, as is euident in many places.

The 3. fruite  
of thankfulness.

*Q. What besides all this, is to bee performed?*

*A.* The subiect is to play & willingly yeeld all such taxes, customes, subsidies, & other such payments as are leued, commanded, and imposed for the maintenaunce of the Magistrate, and common benefite of the land.

The 4. fruite  
of thankfulness.

*Rom. 13.*

*Q. What lastly and principally?*

E 3

*A.* Last-

The duties  
of the Sub-  
iect to the  
Magistrate.

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The 1. fruit  
of thankful-  
nes to the  
Magistrate.  
Three  
great and  
weighty  
reasons why  
the subiect is  
to pray for  
the magi-  
strate.

Reason. 1.

Reason. 2.

Reason. 3.

*A.* Lastly, hee is to make prayers,  
and intercessions for the Magistrate;  
as is commaunded by the holic

*Ghost. 1. Tim. 2.*

*Q.* What reasons are there why a man  
should obey this Commandement?

*A.* Verie great: for why? First of all  
the Magistrate by reason of the spite  
and malice of the diuel and his lims,  
as also in regard of other occasions,  
is continually in greater hazard then  
priuate persons.

Againe, greater gifts are required  
in Magistrates then in others.

Lastly, whatsoeuer they take in  
hand, the successe thereof depen-  
deth vpon the blessing of God, which  
must bee obtained by prayer. There-  
fore wee are not onely to pray for  
Princes and Magistrates, but in grea-  
ter measure, and more seruently  
then other common persons: and  
that not onely for Christian Magi-  
strates, but for Heathens and Pagans,  
and such as are aliens from the true  
religion of God.

*Q.* What will be the fruit of practising  
all



## *and of Subiection.*

*all these duties?*

*A.* Comfort to our owne consciences, and many other blessings of God in this life.

*Q.* What will the omitting hercof, or practising the cleane contrarie bring?

*A.* Many grievous plagues in this life, and the eternall wrath and vengeance of God in the life to come.

*Q.* Having spoken before of Princes and Magistrates, together with the dutie of subiects toward the: now are we to speake of the Ministers of the word, who are also contained under these titles, Father and Mother. What order are wee to obserue in the Treatise thereof?

*A.* We are first of all to speake of the qualities or properties required in the person of the Minister.

Secondly, of the duties which he hath to performe.

*Q.* What are the properties?

*A.* They are diuerse: all which doe redownd or serue to these especiall endes.

First, to sanctifie, frame and discipline the Word for diuerse endes & purposes, as they followe expressed.

The duties of the Subiect to the magistrate.

There is much comfort and manifold fruites arising to the good Subiect from his obedience to the magistrate.

There is much and great euill growing to the euil Subiect from his disobedience.

In treating of the Minister of the word we are to consider.

1. His qualities.

2. His duties. Many excellent qualities ought to bee in a Minister

The quali-  
ties required  
to bee in a  
Minister of  
the word.

### *The Doctrine of Superioritie*

pose his mind fit for diuine and hea-  
uently things.

Secondly, for the comelineſſe of  
his bodie, in attire and geſture.

Thirdly, to commend his authori-  
tie, and to giue him weight & grace  
in the hearts of the people of God.

Fourthly, to remoue offence & oc-  
caſion of ſpeaking euill of the Mi-  
niſterie.

Fiftly, to giue good example vnto  
the hearers.

Furthermore, for the triall of his  
wiſedome, ſkill and faithfulneſſe in  
the gouernment of the Church.

Laſtly, for the drawing & alluring  
of men to the liking and imbracing  
of his Miniſterie.

The quali-  
ties or pro-  
perties pe-  
culiar to a  
miniſter of  
the word,  
are two.

The 1. is  
calling.

The 2. is apti-  
neſſe to teach.

*Q. What are thoſe properties, that are  
proper and peculiar to the Miniſters?*

*A.* They are ſuch eſſentiall or formal  
graces & qualities, as without which  
(haue a man neuer ſo excellēt gifts)  
he cānot be a fit diſpēſer of the word.

And theſe are two.

Fiſt, he muſt be called.

Secōdly, he muſt be called *ſidaximus*

or

## and of Subiection.

or apt to teach.

*Q. How manifold is the calling of a Minister?*

*A.* It is extraordinarie, or ordinarie.

Extraordinarie, is that which is immediately from God, without the meanes or callings of men. Of this kind of calling we read, *Gal. 1. 1.* And by this calling were the Prophets called: as *Isaiah, Amos*, and others.

The qualities required to be in a minister of the word,

Calling is of 2. sortes.

1. Extraordinarie, and immediately from God alone,

As likewise the Apostles & Evangelists. *Eph. 4. Gal. 1.* stirred vp of the Lord, vpon extraordinarie causes & ends, for the good of his church. And vpon like causes may the Lord stirre and raise vp excellent instruments at fundry times to the end of the world as he did *Luther*, and such like.

But this is a rare case, and therefore we are not so much to stay here vpon: but looke to the ordinary callings.

*Q. What is the ordinarie calling of the Minister?*

*A.* It is both frō God & men. Frō God furnishing the hart with fit gifts and graces, and giuing willingnes & disposition to serue his Maiestie in that calling: *1. Tim. 3.*

2. Ordinarie from God also, but by men, as the honorable instruments of God.

The qualitie  
required to  
be in a mini-  
ster of the  
word.

No man  
ought to  
take vpon  
him to be a  
Minister of  
the word  
without a  
calling.

No man  
ought to bee  
called, who  
is not first  
apt to teach.

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From men, by triall, election,  
ordination, and imposition of  
hands, with fasting and prayer,  
whereof it is spoken, *Act. 14.* and o-  
ther where.

A calling is such a principall part  
of the forme and being of a Minister,  
that without it he may not take vp-  
on him the office, *Heb. 5. Rom. 10.*  
*Ier. 29. Isai. 1. & 6.*

And if any man should thrust in  
himselſe, hee hath no warrant that  
the Lord will be with him to proſ-  
per and defend him, or to bleſſe his  
labors. *Ier. 1. and 17.* And if he should  
proſper, yet can he haue no comfort  
in his owne conſcience, ſeeing hee  
doth run before he is ſent.

Beside, the people are not bound  
to heare him, which if they ſhuld do,  
they are not ſure to receiue a bleſſing

*Q. What ſay you of the ſecond, namely,  
apt to teach?*

*A.* It is another eſſentiall qualitie  
which muſt be in a Miniſter lawſul-  
ly called, aboue all other men: with-  
out which his calling profiteth  
not.



## *and of Sabiellion.*

not. Which cōtaineth vnder it, these graces following.

First, that he be well acquainted and experienced in the holy Scriptures, and thereby knowe and vnderstand the counsell and religion of God : without which he cannot truely expound the Scriptures, nor open to the people all things necessarie to saluation.

Secondly, his tongue and vtterance must be voide of any notorious vice, and he be able with a plaine and heauenly libertie to expresse his minde to the people of God. *Exod. 4. 10. 11. 12. 13. 14. 15. 16.*

Thirdly, he must be able to teach in a plaine and cleere method and order agreeable to the capacitie of the auditors, auoiding obscuritie and confusion.

Fourthly, he must discreetly and wisely cut and applic the word to the seuerall necessities and vses of his hearers.

*Q. We haue heard before of the qualities and properties required in a good and lawfull*

The qualities required in a Minister of the word.

That a man may be apt to teach,

4. Graces are necessary.

1. Grace.

2. Grace.

3. Grace.

4. Grace.

The duties  
of a Minister  
of the word.

The duties  
of a minister  
of the word,  
are of 2. sorts

1. Concerning  
himselfe.

2. Concern-  
ing others.

Three du-  
ties belong  
to the mini-  
ster of the  
word, concern-  
ing him-  
selfe.

1. Reading.

2. Prayer.

## The doctrine of Superioritie

*lawfull minister of God: Now what are  
the duties which he is to performe?*

*A. They are of two sortes: the first  
whereof doeth concerne himselfe.*

The second hath respect to the  
benefite of others. *(the first?)*

*2. How many duties are contained in*  
*A. Three.*

First, he is to giue himselfe to rea-  
ding; that is, to read diligently & co-  
tinually, not onely the holy Scrip-  
tures, but other writings which serue  
to further his iudgement and know-  
ledge in the word of God, which is a  
dutie commanded by the spirit of God:  
*1. Tim. 4.* and practised by his best  
seruants, *Dan. 9.* and by the *Apostle*  
*Paul, 2. Tim. 4.* The reason whereof  
is, for that a great measure of know-  
ledge is required in the Minister to  
build vp the Lords people to their  
full perfection. But this cannot be  
obtained ordinarily, without labour  
and diligence, which the Lord hath  
appointed thereunto.

Secondly, he must pray much  
and continually, priuately, and by  
himselfe,

### and of Subiection.

The duties  
of a minister  
of the word.

himselfe, both for increase of graces in himselfe, and for a blessing vpon the meanes which he vseth for that end; as also for successe in his ministerie. Examples hereof we haue in the *Prophets*, our *Sauour Christ* himselfe, and his *Apostles*, as appeareth euery where in the holy Scriptures.

3. He must labour for a good heart & consciēce, with a true sanctification, that so he may not only haue the more familiaritie with the spirit of God: but also frō his own experiēce, speake the more zealously, plainly, & blessedly, to the cōsciēces of others.

3. Labour  
after a good  
conscience.

*Q.* Let vs now come to the second sort of duties which the Minister is to execute for the good and benefite of others?

The duties  
to be performed  
of the  
Minister toward  
others: they are like  
wise of 2.  
sortes.

*A.* They are publike and priuate.

*Q.* What say you of the first?

*A.* His Publicke duties are: first of all preaching of the word, with application thereof by admonition and exhortation. 1. *Tim.* 4. & the 2. *Epist.* 4.

1. Publike.  
2. sorte Priuate.  
The Publike  
duties of the  
minister are  
four.

Secondly, the publicke administration of the Sacramentes.

1. Preaching  
2. Administ.  
of the Sacra  
3. Prayer.

3. He must pray in the publicke assembly:

The duties  
of a minister  
of the word.

## *The doctrine of Superioritie*

sembly: for this is a special dutie pertaining to his calling. *Gen. 20. Act. 6.* and practised in all times by wise and faithfull Ministers.

4. Execution  
of the  
church censures.

Fourthly, he must execute the sentence of suspension and excommunication in the presence of the whole Church gathered together; against such as are lawfully convicted in the consistorie.

The 1. private  
dutie of  
the Minister  
is, that he be  
resident and  
live among  
his people.  
Wherevnto  
beloꝝ manie  
other, to the  
number of  
10. as they  
are hereafter  
set downe.

*Q. We are now come to private duties: what is the first and as it were the way and enterance vnto the rest?*

*A. He must live and continually lie (as it were in his watch tower) among his people.*

*Q. What reasons are to perswade him thereunto?*

*A. Not onely the weaknes, corruption and deceitfulnes of mans heart, whereby he is readie vpon euerie occasion to forsake and departe from the truth; but also the innumerable and the same most malicious enemies both spirituall and corporall, which continually lie in waite for to overthrowe the Church of Christ, & every*



## *and of Subiection.*

The duties  
of a Minister  
of the word.

every member thereof.

And besides this, no Minister can fulfill his office, if he be absent from his charge, neither ought he to be absent, except necessitie or some great and weightie cause doe inforce the same.

*Q. But is he to content himselfe with his residences?*

*A.* No: he is to performe diuers duties; and not to abuse his watch-tower, to sleeping and idlenes.

*Q. What are those duties?*

*A.* Diuers and manifold, whereof we will rehearse some principall,

First, he is to instruct and catechise them of his people, whose ignorances are manifest to him: and who cannot sufficiently profite by public teaching. *Act. 20.*

The 1. private dutie.

Secondly, he is to prepare and fit them; for the holy Sacramentes, by trying their knowledge, and admonishing them of any fault which may disable them. *Ezech. 22.*

2.

Thirdly, he is to knowe and haue good experience of the state and disposition

3.

position of his people, that so hee may preach and apply his doctrine the more fitly to their vse.

4. Fourthly, he is to defend and preserue them against all *Herotickes* and corrupt men, who (as rauening wolues) would prey vpon & deuour his flocke. And this he is to doe by the euidence and power of the word of God.

5. Fifthly, he is to comfort the feeble minded, and to rebuke the vnruely person, & the euil doer. 1. *Thes.* 5. 14.

6. Sixtly, he is to prouoke and stirre vp them that are cold and sloathfull in duties: as also contrariwise to restraine and call backe them that run on too fast in a rash zeale without knowledge.

7. Seuenthly, hee is to ende dissentions, variances and discords, and labour to maintaine peace amongst his people. *Mat.* 5. *Cen.* 14.

8. Besides, he must visite the sicke, both to instruct and prepare them by heavenly doctrines and exhortations for death: and if they liue, to profite

profite by their visitations: as also pray for the publikely & priuately.

*Iſa. 38. 1. King. 1. James. 5.*

*Q. What furthermore?*

*A.* He must in the time of persecution not forsake his flocke, but sticke to them, to incourage and comfort them, and if neede be to scale vp the truth of his doctrine, with the losse of his owne life bloud.

*Q. What lastly?*

*A.* Hee must by a holy & godly example commend his doctrine and whole ministerie vnto the people.

*Q. Is it to any purpose that the people should know these duties of the Minister?*

*A.* Yea doubtlesse to great purpose. For, first of all they are a part of the counsell of God, and therefore all people ought to knowe and learne them: and that to speciall vse: for first they shal therby discern a good and faithfull Minister, from one that is wicked and vnfaithfull.

Secondly, they shal learne how to make choise for themselves, when occasion requireth.

9.

10. Private  
dutie of the  
Minister.

These duties  
belonging  
to Ministers,  
are to bee  
knowne of  
the people:  
whereof  
there are  
3. Reasons.  
1. Reason.  
2. Reason.

Lastly,

The duties  
of people to  
their mini-  
sters.

3. Reason.

The duties  
of the mini-  
sters to the  
people, doe  
binde the  
people to be  
duntull vnto  
them.

The duties  
of the peo-  
ple to their  
ministers,  
are of two  
sortes.

1. Inward.

2. Outward.

## *The doctrine of Superioritie*

Lastly, they shall see great cause not onely to pray feruently for the Ministers of the word : but to be thankfull to God for so heauenly and gracious an ordinance.

*Q. In our last Treatise we spake of the duties belonging to the Minister or preacher of the word : may we not now likewise speake of the duties of the people or flocke towards their Minister?*

*A.* Yes, and that not without good reason, for why? one doeth follow of an other, and is the cause of an other in equitie and relation: for as the Minister is to performe duties to the people ; so the people owe dutie to their Minister or Pastor.

*Q. Of how many sortes are these duties?*

*A.* Of two sorts, Inward & outward.

*Q. What are the inward duties or vertues?*

*A.* They are such as are hidden and doe rest in the heart or soule, as the proper subiect.

*Q. Why doe you begin first with that part?*

*A.* Because



## *and of Subiection.*

The duties  
of the people  
to their mi-  
nisters.

*A.* Because if that being the foun-  
taine of all actions, be not first well  
framed, and disposed: either men wil  
performe no actions at all; or if they  
doe, it will be in hypocrisie, that is,  
without a right and sincere affec-  
tion.

The inward  
duties are the  
principall, &  
grounds of  
the outyard

*Q.* How many duties doe you consider  
in the soule?

*A.* Two. The first wherof is *Loue*:  
the people must loue their Minister  
or Pastor.

The inward  
duties are 2.  
1. Loue.

*Q.* Where is that commanded?

*A.* In the first epist. to the *Thes.* 5. 13.

*Q.* How must they loue him?

*A.* Not coldly, nor feebly, but most  
feruently and abundantly: as the  
Greeke word *ἀγαπάω* there vsed,  
doth signifie.

This Loue  
must be an  
earnest loue.

*Q.* What should moue men herevnto?

*A.* The worke of the Ministerie,  
committed vnto them by the Lord.

*Q.* The fruites and benefits of that worke  
are not expressed in that place, to per-  
swade them to loue?

*A.* True, they are left there in gene-  
rall: but particularly specified in o-

F

ther

The duties  
of people to  
their mini-  
sters.

## *The Doctrine of Superioritie* ther places of the Scripture.

*Q. As how?*

There are 4.  
great reasons  
to moue peo-  
ple to loue  
their mini-  
sters.

1. Reason.

A. First, they are called *Spiritual Fa-  
thers*, because they begette and  
change men anewe by the effectu-  
all preaching of the Gospell, to bee  
the sonnes of God, and heires of  
the kingdome of heauen, as appea-  
reth, *1. Cor. 4 1. Tim. 1. 2.*

2. Reason.

Againe, they are said, (*Heb. chap. 13.  
ver. 17.*) to watch ouer the soules of  
the people, *as those that must giue ac-  
count thereof*: that is, God hath ap-  
pointed them ouer his people and  
inheritance, not onely to procure all  
things for their good, but also to de-  
fend and preserue them from all spi-  
rituall enemies and dangers.

3. Reason.

*Ezek. 33.*

Thirdly, the Lord hath set them as  
it were in a watch-tower: and deliue-  
red as it were an heauenlic Trumpet  
into their hands: not onely to giue  
the people warning of the plagues  
and iudgements of God to come: but  
also to aduise and direct them how  
to preuent and auoid them.

4. Reason.

And lastly, they are to stand vp in  
the

the gap, and to pray and make inter-  
cession to God for the people, ouer  
which he hath set them. By meanes  
whereof, God hath oftentimes gran-  
ted great graces & deliuerances vn-  
to whole nations and people; as not  
only the Prophet *Elisha* doth testify;  
*2. Kin. ch. 2.* But euē that wicked king  
*Ioash* doth confesse it, as wee may see  
in the *13. chap.* of the same booke.

*Q. These are indeed great reasons and  
motines, to perswade the people to loue  
their Ministers. But with whom haue  
they preuailed?*

*A. With diuerse and sundrie of the  
seruāts of God: as for example: how  
louingly and sweetly did Dauid, Sa-  
lomon, Hezekias, and other holy  
Kings of Iudah, deal with the priests,  
Leuits, and Ministers of God. Great  
was the loue of Obadiah towards the  
Prophets in the persecution of Iesa-  
bel, who with the hazard of his own  
life, provided for the maintenance  
and safetie of the Lords Prophets.*

*How louingly & bountifully did y<sup>e</sup> Obadiah.  
noble womā the Shunamite entertain Tbe noble*

We haue  
many special  
examples of  
such as haue  
dearly loued  
their mini-  
sters, reco-  
ded in the  
holie Scrip-  
ture, to moue  
vs to the i-  
mitation of  
them therein

*Dauid.  
Salomon.  
Hezekias.*

*the Skunamite*

The duties  
of the people  
to their mi-  
nisters.

*Ebed-me-  
lech.*

*The Gala-  
tians.*

2. Inward  
dutie of peo-  
ple to their  
ministers, is  
Reuerence.  
The necessi-  
tie of this  
grace; be-  
cause men  
are naturally  
exceedinglie  
readie to de-  
spise their  
ministers,  
and that in  
many re-  
spects: of  
which 5. are  
set downe as  
they followe  
in order.

## *The Doctrine of Superioritie*

the Prophet *Eliab*. The like affec-  
tion wee may see in *Ebedmelech* the  
blacke Moore: in *Lidia* the Purpu-  
rille, *Act. 16.* and in many other,  
mentioned in the new Testament:  
but especially in the *Galatians*: of  
whom the Apostle *Paul* reporteth,  
that they receiued him, not onely as  
an Angel of God, and as Iesus Christ,  
but also that they would haue pul-  
led their eyes out of their heades to  
haue done him good.

*Q. What is the next inward vertue or  
dutie?*

*A.* The people are to feare and reue-  
rence their Minister: which affection  
is not to be separated from the former.

*Q. What is your reason?*

*A.* Because that as reuerence with-  
out Loue will growe into hatred: so  
loue without reuerence, will growe  
into contempt.

*Q. Are not men ready and prone to con-  
temne and despise their Ministers?*

*A.* Yes no doubt, and that for ma-  
ny causes.

*Q. How, and in what respect?*

*A.* Not



## *and of Subiection.*

*A.* Not onely for that all men naturally doe abhorre and loath the ministrie; but also for diuerse other reasons and respects.

*Q. What are they?*

*A.* First, Ministers by the singular wisdom and goodnesse of God, are not Angels, but mortall men, and subiect to the same naturall infirmities that other are. *Act. 14.*

Secondly, (for the most part) they want such outward ornaments, and garnishings, wherein naturall and carnall men do delight: as Nobilitie of birth, Beautie, Gorgeous attire, and such like.

Again, they are subiect to pover-  
tie, affliction, reproch, disgrace, iniuries, and manifold temptations, above other callings.

Furthermore, through infirmities, they oftentimes slip and fall into sinne and offence.

Lastly, the diuell in this latter time of the worlde, not abiding the light of Gospell, which God of his infinite mercie hath restored, doth

F 3

labour

The duties  
of the people  
to their mi-  
nisters.

1. Cause  
why peo-  
ple are ready  
to despise  
their mini-  
sters.

2. Cause.

3. Cause.

4. Cause.

5. Cause.

The duties  
of people to  
their mini-  
ster.

## *The doctrine of Superioritie*

labour by all meanes and wayes to  
bring the Ministers into hatred, con-  
tempt, and vile estimation,

*Q. How may this mischiefe be remedied  
and provided against?*

*A.* By these reasons following, if  
they bee seriously weighed. First,  
that whosoever doth contemne the  
Minister his person, is in hazard to  
contemne his Ministerie and doc-  
trine: and that to his owne de-  
struction and condemnation, in  
that he despiseth the meanes of his  
saluation.

Against the  
former con-  
tempt, there  
are other &  
most weigh-  
tie reasons  
here set  
downe in the  
next place.

1. Reason hel-  
ping against  
contempt of  
the minister.

2. Reason.

3. Reason.

4. Reason.

Secondly, that whosoever doth de-  
spise the Minister (which is the Am-  
bassador of God) despiseth & cōtem-  
neth God himself, and Iesus Christ:  
which is a fearful & execrable thing.

Thirdly, a man is to consider the  
fearefull iudgement that God hath  
powred out vpon such as haue con-  
tēned, despised, or laughed to scorne  
the Ministers of the word.

Furthermore, that although Mini-  
sters be in theselues base & cōtemp-  
tible: yet doth they carry vpon them  
the

## *and of Subiection.*

the person of the Lord Iesus Christ.

Lastly, they haue in readines (as the Apostle saith) vengeance against all such as doe resist and rebell against the truth.

*Q. We speake the last day of the inward duties which the people are to performe to their lawful minister: what are the outward duties?*

*A.* They are diuers: the first whereof is bodily reuerence or honour.

*Q. Wherein doth that consist?*

*A.* In 2. things, namely, { Gesture,  
&  
Speech.

*Q. What meane you by the first?*

*A.* The people are so to frame their bodies & behauior in the presence of their minister, as may declare & manifest the inward reuerence of their hearts toward his ministry & calling: wherein notwithstanding two extremities are to be auoided.

*Q. What are those?*

*A.* The effect, and the excessse.

*Q. What meane you by the first?*

*A.* When either no reuerence at

The duties of people to their minister.

5. Reason.

The outward duties to be performed of the people to their ministers, are

generallie 4: but vnder e- uery of them sundry more particular du- ties are com- prehended.

1. Of them is bodilie reue- rence.

The right manner of bodilie ge- sture, is to be obserued.

2. Extremi- ties are to be auoided.

1. Is defect.

The duties  
of the people  
to their mi-  
nisters.

### *The doctrine of Superioritie*

all is giuen : or that which is vn-  
seemely, and agreeable to the baser  
sort of persons.

2. Excesse:

*Q. What meane you by the other?*

*A.* When that reuerence is giuen to  
ministers, which is either due to God  
himselfe, or to the Kings, Princes of  
the world, as kneeling, &c.

*Q. What examples haue you hereof?*

*A.* In that worthie man *Cornelius*,  
toward the Apostle *Peter*. But most  
cleerely in the vassals of that Anti-  
christ of *Rome*.

*Q. Let vs now speake of the out-  
warde reuerence in wordes or speech  
of the people toward the Minister  
of the worde : Howe is that perfor-  
med?*

The right  
manner of  
reuerence in  
speech is  
likewise to  
be obserued  
and it confi-  
steth in three  
things.

1. In yeel-  
ding to them  
their due  
Titles.

*A.* In diuerse respects. And first  
of all, by giuing to them their iust  
Titles.

*Q. What Titles?*

*A.* Such as serue not onely to ex-  
presse and set forth the excellen-  
cie of their calling : but also the na-  
ture of the duties which they are to  
performe,

*Q. What*



## and of Subiection.

The duties  
of the peo-  
ple to their  
Ministers.

Q. *What examples haue you hereof?*

A. Very many in the word of God; for there we may see that *Obadiah* and the *Shunamite* calleth the *Prophets*, *Elah*, and *Elsah*, by the name of *Lordes*. The *Prophets* are euery where called *Seers*, and *men of God*.

The *Ministers* of the word are both in the *Old* and *new Testament*, not onely called *Pastors* and *Feeders*; but *Maisters*, *Ambassadors*, and such like.

Q. *What is to be auoided herein?*

A. Both *Defect* and *Excesse*, as was said before in the gesture or outward behauour of the bodie.

Q. *What is the second respect you speake of? of how many things doth that consist?*

A. Of two things: for first of al they are not to raile, nor speake contemptuously and slanderously of the person or office of the Minister, in his absence.

Secondly, they are to speake reuerently of him: and in all truth and faithfulness to defend his cause. The first whereof is a grieuous fault, con-  
demned

Yet heerein  
also as well  
excesse as  
defect is  
carefully to  
be auoyded.  
The 2. durie  
concerning  
reuerence in  
speech, is,  
that the peo-  
ple giue a  
true testi-  
mony of the  
graces of  
their mini-  
sters.

The duties  
of the people  
to their mi-  
nisters.

The contra-  
rie is a note  
of hypocrites  
& malicious  
wicked men.

*Ahab.*

*Priests.*

*Scribes.*

*Pharises.*

Good men  
speake well  
of their good  
ministers.

*Iehosha-  
phat.*

*Nicodemus.*

3. Dutie in  
respect of  
reuerence,  
concerning  
speche, that  
they do cha-  
ritablie ra-  
ther lessen  
then ouer-  
hardly to  
censure their  
infirmities.

## *The doctrine of Superioritie*

demned in the word of God, euen in  
regard of priuate men. This is the  
verie propertie of hypocrites and  
malitious enemies against the truth:  
as appeareth in *Ahab* toward *Michai-  
ah*: and in the high *Priestes*, *Scribes*  
and *Pharises* with their adherents, a-  
gainst *Iohn Bap̄tist*, *Christ Iesus*, and  
his *Apostles*.

The other is a dutie practised by  
them that had felt sweetnes, and  
profited by the Ministerie of the  
word: as by *Iehosaphat*, *Nicodemus*,  
and diuers others specified in the  
*Euangelists*.

*Q. What say you to the third?*

*A.* The people are not by speech to  
discouer, blase abroad, or publish vn-  
to others (especially enemies of the  
truth) the fault and infirmities of  
their *Teachers*.

*Q. Why not?*

*A.* Because first of all it were to  
play the parte of cursed *Cham*, who  
discouered the nakednes and shame  
of his father: as also of those hel-  
hounds (the yong childrē of *Bethel*)  
who

## *and of Subiection.*

who vpbraideth the *Prophet* by his baldnes. Yea it were diuellish ingratitude for any to lay open the faultes and offences of him, who desireth with all indēuour to heale and couer their sinnes and transgressions, both before God and men.

*Q. What is the second generall dutie of the people to their Minister?*

*A.* They are to obey and submit themselves to him : according as it is commaunded by the *Holy Ghost. Heb. 13.*

*Q. What is required herein?*

*A.* First, they are willingly to yeelde themselves to be gouerned and ruled : yea to be admonished, reprobued, and censured by him. And that not without good reason and equitie : for, seeing God requireth those duties at the handes of the Minister, it is good reason that the people should yeelde thereunto.

*Q. Who hath done so?*

*A.* The best and greatest persons amongst

The duties  
of people  
to their mi-  
nisters.

The 2. gene-  
ral dutie of  
people to be  
performed,  
their mi-  
nisters, it is O-  
bedience.  
Wherevnto  
3. things are  
required.  
1. Thing is,  
that they be  
willing to  
suffer iust  
reproofe.

he duties  
of the people  
to their mi-  
nisters.

## *The Doctrine of Superioritie*

amongst the seruants of God : as  
*Dauid* , *Iehosaphat* , and diuers o-  
ther.

*Q. What is the second thing requi-  
red?*

*A.* The people must be content  
with their owne places and duties,  
and not vsurpe and incroach vpon  
the office and duties proper & pecu-  
liar to the publike Ministers of the  
word.

*Q. What are these duties?*

*A.* First of all the *Preaching*, *opening*  
and *Interpreting* of the holy Scrip-  
tures.

Secondly, *Publike Prayer*.

Thirdly, the *Administration* of the  
holy *Sacraments*.

3. Reasons  
why the peo-  
ple may not  
intermeddle  
with the du-  
ties of the  
ministers of-  
fice.

*Q. Why may not the people meddle  
with these things?*

*A.* First, because God in his wise-  
dome hath distinguished euery cal-  
ling with the duties thereof, from all  
other : containing them so within  
their limits, that one is not to in-  
croach vpon another.

1. Reason.

2. Reason.

Secondly, the Ministerie of the  
word



## and of Subiection.

The duties  
of the people  
to their mi-  
nisters.

word is so holy a thing, and doeth import the Lord himselfe so nigh, that no man may take it vpon him, except he be called of God.

Lastly, if euery man might vsurpe the duties of the Minister, it would open a way for a number of mischieses, and that to the ruine and ouerthrow of the saluation of man: in regard whereof, the Lord from time to time hath bin most seuerely reuenged vpon the persons of them that haue intruded themselues into the office of the Minister: as it is manifest in *Saul*, and King *Vzziah*. 3. Reason.

*Q. What is the third thing required as belonging to the submission of the people to the Minister?*

Touching  
Obedience,  
the people  
are in the 3.  
place duti-  
fully to heare  
and embrace  
the truth of  
all their holy  
doctrines.

*A.* The people are humbly, readily and chearefully, without pride and contradiction, to heare, imbrace and practise the doctrine which the Ministers doe deliuer: according to the example of the *Bereans*, *Thessalonians*, and such like among the seruants of God.

*Q. Is this simplie to be performed, and without*

The duties  
of people to  
their mini-  
sters.

## *The doctrine of Superioritie*

*without exception?*

A. No : for the people are to examine the Ministers doctrine, whether it be agreeable with the word of God or no : a thing not onely commaunded by the Holy Ghost, as appeareth, 1. *Thessa. 5. 1. Ioh. 4. 1.* but also practised by the seruants of God.

Q. *What is the third generall dutie which the people owe to their Minister?*

A. They are to maintaine and sustaine him and his familie with all necessaries, according to their ability.

3. Generall  
dutie to be  
performed  
of people to  
their mini-  
sters : it is  
maintenance  
of them and  
their fami-  
lies.

Q. *Where is this warranted and commaunded?*

A. In many places, both of the old and new Testament.

Q. *What reason should moue men to the practise hereof?*

A. First of all, naturall equitie, that is, *The labourer is worthie of his hire.* Secondly, the excellencie of the things which the people reape at the handes of the Minister : according

3. Reasons  
drawne from  
the same.

## *and of Subiection.*

The duties  
of people to  
their Mini-

ding to that of the *Apostle*, 1. *Cor.* 9. 11. *If we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?*

Thirdly, the sweete promises of God made to the performance of this dutie: and his heauie iudgements threatned against the contrarie.

Lastly, the examples of the wor-  
thie seruants of God, who haue bin  
verie carefull for the prouision  
and maintenance of the Ministers:  
as may appeare, 2. *Chron.* 31. from  
verse. 3. to the end. And in many o-  
ther places.

Many exam-  
ples recor-  
ded therein.

*Q.* What is the last generall du-  
tie?

*A.* The people are to pray earnest-  
ly for their Minister.

*Q.* Where is that required?

*A.* By the *Apostle Paul* in diuers of  
his *Epistles*. And practised by the *Pro-*  
*phet David*, *Psal.* 132. 9. And good  
reason thereof, for without this du-  
tie, the studies and labours of the Mi-  
nisters shall haue small successe.

4. General  
dutie to bee  
performed  
of people to  
their mini-  
sters; it is  
prayer to  
God for the

*We*

The duties  
of Parents  
toward their  
children.

We haue a  
threefolde  
prooffe that  
the naturall  
Parents are  
to performe  
duties to-  
ward their  
children.

1. Prooffe is,  
from the  
light of  
nature.

2. Is, frō the  
equitie of it.

3. Is, by the  
word of  
God.

The duties  
of Parents  
toward their  
children, are  
generally 8.

& these also  
haue their

seuerall par-  
ticulars con-  
tained in the.

1. Generall  
dutie is loue.

## The doctrine of Superioritie

*We are now come to the duties of Pa-  
rents toward their children : and after  
that, to the duties of children towardes  
their Parents.*

*Q. Do Parents owe dutie to their chil-  
dren?*

*A. Yea in nature, equitie, and by the  
word of God.*

*Q. What are the duties which Pa-  
rents are to performe toward their chil-  
dren?*

*A. They are diuers. The first where-  
of is Loue.*

*Q. Are Parents to loue their children?*

*A. Yea no doubt.*

*Q. Where is that proued?*

*A. Titus. chap. 2. ver. 4.*

*Q. Yea but that is spoken onely of the  
Mother?*

*A. I grant, but in all equitie, and by  
iust proportion, it extendeth also vn-  
to the father.*

*Q. What should cause you to thinke so?*

*A. Because God hath planted in  
the hearts of both Parents, as well  
the man as the woman, certaine  
seedes and sparkes of loue and ten-  
der*



*and of Subjection.*

The duties  
of parents to  
ward their  
children.

der affection towards their children, which were in vaine, and to no purpose, if Parents should not actually loue their children.

*Q. What thinke you therefore if parents loue not their children?*

*A.* They are worse then bruit beasts: who by a certaine blind instinct and affinitie of Nature, doe so tender and loue their young ones, as that they will hazard their bodies, and loose their liues, to deliuer them from danger.

*Q. What reasons should moue Parents to loue their children?*

*A.* Diuerse reasons, and that of two sortes.

The First whereof are cōmon with the heathen, and meer naturall men.

The second, are particular to Christians, and such as are borne in the Church of God.

*A. Speake of these in order?*

*A.* The heathen, and meere naturall men, doe loue their children for three causes.

First, because they are made, and

G

ingen-

There are 2.  
sortes of rea-  
sons, to moue  
Parents to  
loue their  
children.

1. Sort com-  
mon to the  
heathen  
with vs.  
2. Sort pecu-  
liar to vs  
Christians.

Of the 1.  
sort of Rea-  
sons there  
are 3.



The duties  
of Parents  
toward their  
children.

## *The doctrine of Superioritie*

ingendred of their owne nature and substance, and so consequently flesh of their flesh, & bone of their bone: now none are so outrageous & monstrous to hate their owne flesh, but rather to loue and to cherish it.

2. Secondly, children doe carrie the image and person of their Parents, insomuch that they may beholde themselves in their children whilest they liue: and after a sort liue in them when they are dead.

3. Thirdly, that if childrē be brought vp in any good manner, they afterwarde yeelde vnto their Parents great benefite, comfort, and reliefe, especially in their old age, and necessitie.

*Q. But what speciall reasons haue Christians to loue their children?*

Of the 2.  
sort of Reasons, there  
are also 3.

1. Reason.

A. Not onely the former, but also other of greater weight.

And first of all, their children are borne within the couenant of Gods and therefore his sonnes and daughters. Eze. 16.

2. Reason.

Secondly, their children are parts and

## *And of Subiection.*

The duties  
of parents to-  
ward their  
children.

and members of the mysticall bodie  
of Christ (as appeareth, for that the  
Sacrament of Baptisme belongeth  
to them) & so consequently they are  
free denisons and heires of the king-  
dome of God.

Thirdly, they are appointed and  
sanctified euen in their birth to glo-  
rifie and worship the Lord: as also to  
profit and do good to the Church.

*Q. If Parents would looke vpon their  
children in this glasse, they could not but  
be moued to loue them: but what if they  
be not moued?*

*A. It is a fearefull signe, which doth  
declare y<sup>t</sup> they are become vnnatu-  
ral, & giue vp vnto a reprobat mind.*

*Q. But may not the loue of Parents de-  
generate and grow so farre out of square,  
by reason of the corruption and disorder  
of their affections: as of a good and law-  
full thing, to become wicked and pern-  
icious?*

*A. Yes no doubt.*

*Q. What meanes or cautions are to bee  
observed to keepe it in the right forme or  
temper?*

G 2

A. Three

The duties  
of Parents to-  
ward their  
children.

## *The Doctrine of Superioritie*

A. Three cautions are required there-  
vnto.

3. Cautions  
are required  
to the mode-  
rating & wel-  
ordering  
of the loue  
of Parents to-  
ward their  
children.

1. Caution.

2. Caution.

3. Caution.

First, Parents are not to loue the  
bodies of their children better then  
their soules: nor to make more care-  
full prouision for their estate in this  
life, then for their happinesse in the  
life to come: which is the common  
course of the world, as wee may see  
daily by wofull experience.

Secondly, they are to loue and pre-  
ferre their children, neither aboue  
God, & his glory: neither yet before  
their own bodies & soules. This was  
the great fault of *Ely*, as appeareth,  
*1. Sam. 2.*

Thirdly, they are to discover their  
loue to their children, neither too  
much, nor too litle. For the first ther-  
of, doth giue children incourage-  
ment to contemne and loathe their  
Parents, as also to take the raines to  
run forth into all dissolutenesse, to  
their viter destruction.

The other doth discourage chil-  
dren, & is the cause of many mischiefs,  
& therefore iustly condemned by the  
holy



## and of Subiection.

holy Ghost, Ephe. 6. 4. Col. 3. 21.

*Q. What is the second generall dutie of parents toward their children?*

*A. They are to teach & instruct the.*

*Q. In how many things?*

*A. In three things?*

Namely, in the knowledge of God, and of his word.

Secondly, in ciuilitie and good manners.

Thirdly, in good Arts, trades, and professions: wherby they may maintain theselues, & do good to others.

*Q. Where is the first commanded?*

*A. In many places both of the old & new Testament: as namely, Exod. 12.*

*& 13. Dent. 4. 11. Iosh. 4. Ephe 6.*

*Q. What Parents haue practised these commaundements?*

*A. The best and most notable amongst the seruants of God.*

*Q. Who are they?*

*A. Abraham, Gen. 18. Dauid & Bathsheba. Pro. 4. ch. v. 3. & 4. & ca. 31. the parents of Timothie. 2. Tim. 1. & 3.*

*Q. Are all Christians bound to followe these examples?*

The duties of parents toward their children.

The 2. generall dutie of parents toward their children, is that they teach & instruct them.

1. In the knowledge of God and his word.

2. In good manners.

3. In good Artes and trades of liuing.

Examples of parents carefull to instruct their children.

The duties  
of parents to  
ward their  
children.

## *The Doctrine of Superioritie*

*A.* Yea, for to that end are they recorded in in the holy Scriptures.

*Q.* What reasons should moue them therevnto?

There are 7.  
important  
reasons to

moue parents

to teach their

children the

true know-

ledge and

fear of god.

1. Reason.

*A.* Diuerse, both in regard of their children, and of themselves.

*Q.* What is the first?

*A.* Their childre are not borne without reason, but capable of knowledge and vnderstanding; and therefore are parents to enlighten them, as with humane knowledge: so especially with the knowledge of God, and his will, that so they may excell the children of Pagans.

2. Reason.

Secondly, Parents are to be especially carefull, that their children may be deliuered from the wrath of God, & brought into his fauour: but this cannot be without teaching and instructing: for *faith cometh by hearing of the word of God: & how shal men hear without teaching and instruction?*

3. Reason.

Thirdly, if Parents instruct their children, it is a way or means for the Lord to teach them, and to increase their knowledge: & that by the free  
grace

*and of Subiection.*

The duties  
of Parents  
toward their  
children.

grace & promise of God: see *Gen. 18.*

Fourthly, as the Lord doeth enlighten the hearts of parents by the ministerie of the word, and other good meanes: so are they to impart of the same grace vnto others: and to whom, if not to their children? 4. Reason.

Fiftly, the fruit which commeth of teaching children in their youth, is 5. Reason, great and excellent, which is set downe, *Prou. 2. 6. Teach a child in the trade of his way, and when he is old he shall not depart from it.* Which is a verie true sentence: for why? A childe is as a new vessel, which not onely doth easily receiue good liquor, but doth a long time retaine and keepe the saueur thereof: If men growe old before they be taught, instructed and called, by reason of their dulnes and hardnesse of heart, they will hardly euer attain to any great measure of knowledge and repentance.

Furthermore, it will bee a wofull 6. Reason, and fearefull thing for Parents to see their Children beaten downe to hell, by the flaming fire of

The duties  
of Parents  
toward their  
children.

## The Doctrine of Superioritie

Jesus Christ comming to iudgement: but this shall be the case of all both old & yong, that are the found ignorant of God and of his truth.

7. Reason. Lastly, if the children of Christians perish for want of teaching, their blood shall be required at the hands of their parents.

*Q. The reasons which you have brought forth, do seeme to be of weight, to prove that parents are bound to traine up their children in the knowledge of God, and of his will. But many Parents doe thinke themselves discharged, if they send their children to the publike Ministrie, where all sorts and ages are to learne the will of God?*

No diligence  
of others can  
exempt or  
discharge natural  
parents  
from their  
holie endeavour  
to teach  
their children  
the knowledge  
and  
feare of god.  
There are 4.  
reasons of it.

A. All this doth not exempt parents from doing that dutie which the Lord hath so plainly commaunded and laid vpon them in his holy word: especially seeing they haue so many opportunities, occasions, and furtherances, to allure and encourage them therevnto.

*Q. What are they?*

1.

A. First, by reason of continuance  
with



## *and of Subiection.*

The duties  
of Parents  
toward their  
children.

with their children, they haue more  
time and occasion to teach them  
then others.

Againe, the loue and affection  
which children haue toward their  
Parents, doeth cause them to like  
and willingly entertaine that which  
proceedeth from their Parents.

2.

Furthermore, Parents knowe bet-  
ter then strangers, the nature, stréngth  
and capacitie of their children, and  
therefore can best and most fitly ap-  
ply themselues vnto them.

3.

Lastly, when they teach their chil-  
dren, they doe the will of God, and  
so please him. The consideration  
whereof, cannot but be verie com-  
fortable, and take away all tediousnes  
from performing this dutie.

4.

*Q. How long are Parents to teach, in-  
struct, and advise their children?*

*A.* Not onely in the minoritie and  
tender age of their children, but so  
long as they haue need to be taught,  
admonished and instructed, and as  
the Parents may, and are able to doe  
their dutie therein. For age, and pro-

Parents are  
constantly to  
teach and ex-  
hort their  
childre to the  
true know-  
ledge, feare,  
and obedi-  
ence of God.

The duties  
of parents to  
ward their  
children.

## The doctrine of Superioritie

celle of time, doeth neither dissolue the bondes of nature : nor defeate the duties which are laid vpon men by the law of God. And therefore the wisest of the seruants of God continued the practise of exhorting and instructing their children, to the true feare and obedience of God, euen then, when they were come vnto the ripenes of their yeares: yea so long as they enioyed life together.

2. Instructiō which parents are to acquainte their childrē withall, is concerning ciuilitie, & manerlie or comely behauiour.

This kinde of the Parents instruction is of no small weight in manie respects.

I. Respect, which maketh it of great moment.

*Q. Wherein are Parents next to instruct their children?*

*A. In ciuilitie and good maners or behauiour.*

*Q. This seemeth not to be a matter of so great weight, seeing it doeth concerne but the body, and outward estate of man.*

*A. Yea, but for all that, it is not to be neglected, being of great moment and consequence, & that in diuers respects.*

*Q. What are those respects which moue you to say so?*

*A. First, it were an heauie case that the body & limbs of a child which are created comely & beautiful, shuld by the negligence & retchlesnes of the Parents*

## and of Subiection.

The duties  
of Parents to-  
ward their  
children.

Parents be deformed, and the vse and motion thereof vtterly peruerted: which is nothing else, but an inuirie and disgrace cast vpon the workmanship of God.

Secondly, euil manners & behaiour, doe cause religion it selfe to be basely accounted of in the heartes of many: as we may see by experience in diuers, otherwise, good professors, who yet are of an vncomely & rude behaiour. 2. Respect.

Besides, euil bringing vp doth corrupt the mind and heart of children, & bring them to an euill disposition: as to be proud, churlish, hard harted: without compassion towards others, & such like. And therefore one by the light of nature, saith very well, *That good & liberall education, doeth mollifie the manners, and not suffer them to be cruell and sauage.* 3. Respect.

Againe, good bringing vp & behaiour, is as the foundation, and ornament of all duties, trades & professions, giuing them their due grace and commendation. 4. Respect.

Lastly,

The duties  
of Parents  
toward their  
children.  
1. Respect.

### *The doctrine of Superioritie*

Lastly, comely & good behauiour  
is pleasant and acceptable in the eies  
of God & men: as it is cleare, 1. *Kings*  
10. where it is recorded, that when  
the Queene of the *South* did behold  
the comely and gracious behauiour  
of the seruants of *Salomon*, she was  
greatly rauished therewith. And this  
also doeth the Holy Ghost com-  
mend as an excellent vertue.

*Q. It cannot otherwise be, for why? the  
Lord God is not the author of confusion,  
vncomelines, and disorder. But what say  
you of them that bring up their children  
(I will not say as wild and sauage people)  
but little differing from brute beastes, as  
may appeare in all their actions, and ges-  
ture?*

Is is a great  
sinne for Pa-  
rents to neg-  
lect to teach  
their childre  
good man-  
ners.

3. Instructio  
which parēts  
are to giue  
their childre  
is: concerning  
some honest  
science or  
profitable  
trade of life.

*A. They doe that which is vnplea-  
sant in the eies of God and his An-  
gels: offensive to men: and to the  
vndoing of them whom they should  
frame in the most comely manner.*

*Q. What is the third thing wherein  
Parents are to instruct their children?*

*A. In good Artes, Sciences, and oc-  
cupations.*

*Q.*



## and of Subiection.

The duties  
of Parents to  
their childre.

**Q.** What are the reasons to perswade them hereunto?

**A.** First, Artes and Sciences were in vaine inuented and brought to light by the Lord, if so be they be not vpheld and continued from the father to the child.

5. Good reasons alledged to this purpose.  
1. Reason.

Againe, God doeth commaund that all men that are able & fit therevnto, should maintaine and vphold themselves by the sweat of their browes. *Gen. 3.* But this cannot be, without some trade or calling.

Besides, whosoever wil be accounted a true member of Christ, and partaker of the fellowship of Saintes, he must by some gift and calling (as it were an holy meane) conuey vnto others, some grace or benefite.

3. Reason.

Furthermore, as the Lord hath promised to blesse, defend and comfort, both by himselfe and his Angels, such as are in their waies, to wit, walking in some lawfull calling or dutie: so contrariwise, such as liue idly and without a lawfull trade, he hath laide open as a prey to the diuell, and

4. Reason.

to

The duties  
of Parents  
toward their  
children.

5. Reason.

We haue al-  
so sundry no-  
table exāples  
hereot recor-  
ded in the bo-  
lie, scriptures  
of God.

3. Generall  
dutie to be  
performed  
of parents to-  
ward their  
children, it is  
Correction,  
or Chastise-  
ment.

## *The Doctrine of Superioritie*

to manifolde plagues & iudgemēts.

*Q. What say you further in the last place for the reason hereof?*

*A.* That when men doe want law-  
full meanes and Sciences to main-  
taine their liues withall, they are dri-  
uen through necessitie to euill shifts  
and deuises, and that oftentimes to  
their open shame and destruction.

*Q. Your reasons are good, and duly to be  
regarded. But who haue bin moued to doe  
their duties herein?*

*A.* Diuers of the ancient Fathers,  
who brought vp their children, not  
simple in Trades and Sciences, but in  
such as were lawfull and profitable.  
As appeareth in the sonnes of *Adam*  
and the *Patriarkes*, in *Moses*. Yea euen  
in the children of wicked *Caine*.

*Q. What is the third generall datie of  
Parents toward their children?*

*A.* Parents are to correct and chas-  
tise them.

*Q. Where is that warranted and com-  
maunded?*

*A.* In many places of the holy  
Scripture: but most plentifully and  
earnestly

## and of Subiection.

earnestly in the *Proverbs of Salomon*, as appeareth, *Prov. chap. 13. 24. and chap. 19. 18. and 22. 15. and 23. 13. 14. and 29. 15. 17. 19.*

*Q.* This is an hard thing for Parents to performe by reason of their excesſiue affection, and tenderneſſe toward their children: with what reaſons therefore are they to overcome themſelves?

*A.* The reaſons are of two ſortes.

The Firſt is, in reſpect of their children.

The ſecond is in regard of theſelves.

*Q.* What ſay you of the firſt?

*A.* That is many waies.

The firſt is takē frō *Pro. 22. 6. Fooliſhneſſe is bound up in the heart of the child, which the rod of correſtiō, wil driue away.*

The meaning is, that there lieth in the heart of the child ſuch a bundell or ſea of naughtines, as wil bring him to vtter deſtruction, if it be not diminished: or at the leaſt wiſe reſtrained.

Now ther is no other mean to bring that to paſſe then correſtiō. Therefore if Parēts loue their childrē, they wil not deny, or keep frō them ſo excellent a remedie.

The duties of parents toward their children.

It is good for the children themſelves, that their parents doe giue the diſcreet and due chaſtitiement or correſtiō: and that for 3. Cauſes.

I. Cauſe.

Againe,

The dutie  
of Parents  
to their chil-  
dren.

3. Cause,  
why parents  
are to correct  
their childre,  
euen in re-  
spect of the  
children  
themselues.

There are  
likewise 3.  
Reasons to  
moue pa-  
rents wisely  
to correct  
their childre  
in respect of  
their owne  
selues, euen  
because of  
3. special  
commodities  
which come  
to them  
thereby.

1. Commodity

## *The doctrine of Superioritie*

Againe, without correction, all  
teaching, instruction, and admoniti-  
on, is altogether in vaine: for why?  
children will contemne and abuse  
the wordes of their Parents be they  
neuer so excellent, if correction and  
discipline be not added to make  
them effectuell: as we may see daily  
by wooll experience.

Lastly, correction and due cha-  
stisement will keepe & saue the child  
from open shame, reproach and ma-  
nifold miseries, into which he will  
runne and cast himselfe willingly, if  
he be let alone, and suffered to liue as  
he list in dissolutenes, and impunitie.

*Example hereof in the sonnes of  
Ely.*

*Q. What say you now in respect of pa-  
rents?*

*A.* They shall reape diuers com-  
modities by performing their dutie,  
in vsing discipline ouer their chil-  
dren.

For first of all, when by instructi-  
on and chastisement they haue pre-  
uailed with their children, they shall  
see



## *end of Subiection.*

The duties  
of Parents to  
ward their  
children.

See daily matter of comfort and re-  
ioycing in their beholding of the  
good behauour and conuerlation  
of their sonnes and daughters, and  
the blessing of God as a consequent  
thereof.

Againe, they shall auoid the dis- 2. *Comodity*  
pleasure and inudgements of God  
due for the neglect of their dutie, and  
for suffering their children by means  
thereof to runne headlong to ruine  
and destruction.

Lastly, if they cannot preuaile by 3. *comodity*,  
this meanes with their children:  
yet shall they haue the peace of a  
good conscience for doing their du-  
tie, and the approbation and tes-  
timonie of GOD, and of his  
Church.

*Q. You affirmed of late that Parents  
ought to correct their children: and  
proued the same by diuerse good reasons  
and authorities out of the worde of God.  
Nowe because that men through blind-  
nesse of mind, and corrupt affection, may  
abuse so excellent a meane, and turne  
it to the hurt of their childrea: let vs en-*

*H* *quire*

**The duties  
of Parents  
toward their  
children.**

**To the ende  
Parents may  
correct their  
children in  
the right  
manner :**  
5. things are  
to be obser-  
ued.

**The 1. thing  
to be obser-  
ued.**

**2. Thing.**

**3. Thing.**

**4. Thing.**

## *The doctrine of Superioritie*

*quire wherein the right practise or vse of  
the same doth consist ?*

**A. To the right maner of correction  
of childrē, diners things are required**

**For first of all, they are not to cor-  
rect them without iust cause : other-  
wise it were iniury, & iniquitie, which  
the Lord doth abhorre.**

**Secondly, they are to make their  
fault knowne vnto them , by laying  
forth the greatnesse thereof, out of  
the word of God : that so they may  
the better be humbled for their of-  
fence : and beare their punishment  
the more patiently and quietly.**

**Furthermore, Parents are not to  
correct their children in wrath , and  
reuenge, but in loue, and with a de-  
sire to doe them good; if they looke  
for the blessing of God vpo the cha-  
stisement which they inflict.**

*Q. What is further required?*

**A. They are to correct their chil-  
dren in equitie and proportion : and  
that is, when their correction is nei-  
ther too little, nor too much, but ac-  
cording to the qualitie and measure  
of**

*and of Subiection.*

The duties  
of parents to-  
ward their  
children.

of the offence. For if they fall into any extremitie, it is a meane to harden the heart of the child, and cause him to contemne and make no account of correction.

*Q. What are Parents yet to doe in this respect?*

*A.* They are wisely to consider the age, the strength, the capacitie, quality, and nature of their children: for why, they are not to correct the being infants, and verie small, in the measure which agreeth to the when they are further growne: nor deale so seuerely with them that are ignorant, as with such as know their dutie: nor with them that are weake, and sickely, as with them that are healthfull and strong: nor with timorous and mild natures, as with those that are bold and stubborne.

*Q. If Parents would obserue and use this discretion, in correcting their children, they should reape better fruites then commonlie they doe. But let vs proceede to the next dutie. What is that?*

H 2

*A.* Parents

The duties  
of Parents to  
ward their  
children.

4. General  
dutie which  
parēts are to  
performe to-  
ward their  
children: is,  
that they go  
before them  
in a good  
course and  
godly exam-  
ple of life.

The euil ex-  
ample of Pa-  
rents is ex-  
ceedingly  
dāgerous to  
corrupt  
their childre  
There are 2.  
special Rea-  
sons thereof.  
1. Reason.

## *The Doctrine of Superioritie*

*A.* Parents must carry before their children, a good example of life and conuersation.

*Q.* What reason haue you for it?

*A.* First, children are naturally giuen to follow, imitate, or counterfeite the behauiour and actions of their Parents, especially if they be euill, by reason of the general corruption, and peruersnesse of man, wherby he is prone to euill, & vntoward to all things that are good.

*Q.* But can the euill behaviour of Christians hurt their children?

*A.* Yea, a great deale more then of any other, by reason that their children think, that whatsoeuer they do is good and lawfull.

*Q.* What is your second reason?

*A.* If Parents instruct their children neuer so well and diligently: and correct as seuerely as may be: yet all this labour is lost, except they conforme themselves to the worde and will of God. For otherwise they shall cast downe with their euill and lewde exemple, as they build



## *and of Subiection.*

buildvp by their godly doctrine and seueritie. Lamentable experience hereof wee haue in diuerle Families and houses: which though they professe the worde of God, yet for want of the practise thereof by the Parents and Gouvernours, as euill, or worse children, proceede from thence, as from the houses that neuer heard or knew what Christian Religion meant.

*Q. What is the fift dutie?*

*A.* Parents are to yeeld to their children in their minoritie, and while they are not able to prouide for themselves, all things necessarie for their nursing and bringing vp, otherwise they should bee worse then bruit & vnreasonable creatures, who haue a certaine care and regarde to prouide for the necessitie of their yong ones, till they be able to support and maintaine themselves.

*Q. What is the sixt dutie?*

*A.* They are to prouide, and lay vp for their children, euen when they are come to ripe age and yeares, such

The duties  
of parents to  
ward their  
children.

5. General  
dutie to be  
performed  
of parents  
toward their  
children: is,  
a tender care  
of nourishing  
& bringing  
them vp in  
their yonger  
& more ten-  
der yeares.

6 General  
dutie to be  
performed  
of parents to  
ward their  
children: is,  
moderate  
provisio for  
reliefe of  
their neces-  
ties, against  
the future  
hardnes and  
difficulties  
of this  
world.

H 3

goods

The duties  
of Parents,  
toward their  
children.

## *The Doctrine of Superioritie*

goods and possessions, as may main-  
taine them in good estate, not onely  
in their life time, but when they are  
departed from them.

*Q. What warrant have you for this?*

*A.* Not onely expresse doctrines,  
1. *Tim. 5.* and 2. *Cor. 12.* But also the  
example of *Abraham*, the father of  
the faithfull. *Gen. 25.* Who before his  
ende provided for the welfare and  
comfort of his children after his  
death.

*Q. But may Parents gather and lay vp  
for their Children, what they thinke  
good?*

Parents in  
laying vp  
goods in  
store for  
their childre  
must ob-  
serve 3. Cau-  
tions.

*A.* In no wise : for the goods which  
they lay vp for their children, must  
be obtained and gathered. First of  
all, by lawfull meanes.

Secondly, without hindering of  
themselves, in the obtaining & folo-  
wing of heavenly things pertaining  
to their owne saluation.

Lastly, that in providing for their  
children, they doe not withdrawe  
such duties as the Lorde hath  
commanded them to performe. and

bestow

1  
2.  
3. Caution.

## *end of Subiection.*

The duties  
of Parēts to-  
ward their  
children.

bestow out of their goods, to the vp-ward their  
holding and comfort of others. children.

*Q. What is the seventh dutie?*

*A.* Parents must haue a great and 7. Dutie of  
especiall care to prouide for the parents to-  
comfort, holinesse, and chastitie of ward their  
their children, by the honourable children, is  
state of marriage. that they  
haue meeke  
care to  
see them  
well besto-  
wed in mar-  
riage.

*Q. Where is that approued and com-  
mended?*

*A.* In verie many places of the ho-  
ly Scripture, and namely in these, riage.

*Gen. 24. and 26. Deut. 7. Iudg. 14. Gen.  
29. 19. Cor. 7. and such like.*

*Q. Why may not children prouide and  
make choise for themselves in Marriage,  
but that their parents must haue a stroke  
thercin?*

*A.* There be verie good and iust rea-  
sons thereof.

For first of all, children are a part  
of their Parents, and the chiefest  
treasures they haue amongst other  
worldly goods: and therefore not  
to bee bestowed and conueied away  
without their free consent.

There are 3.  
good & iust  
Reason, why  
parēts are to  
haue a chiefe  
stroke in the  
marriages of  
their childre.  
1. Reason.

Againe, parents doe carrie a more a. Reason

The duties  
of parents to  
ward their  
children.

## *The Doctrine of Superioritie*

sincere and vpright affection to the welfare and benefite of their children, then they themselues doe : being blinded and misled with corrupt and headie respects.

3. Reason.

Lastly, they can see and discern by reason of their knowledge and long experience, what is good and meet for the benefite and comfort of their children, farre better then they themselues can.

*Q. But may Parents do what they list in bestowing their children in marriage?*

Neuerthe-  
les the autho-  
rity of parents  
is limited in  
3. cases.

1. Limitation.

A. No, for they haue their limitation from the word of God : and therefore they are not to inforce their children to marrie whom they list against their will.

2.

Againe, they are not to cause their children to marrie before they knowe what marriage meaneth, and the duties thereof : as many giue their children in marriage almost before the time they knowe their right hande from their left : which is the cause afterward of many mischiefs and inormities.

Lastly,



*and of Subiection.*

The duties  
of parents to  
their childre

Lastly, they are not to deferre or put off the mariage of their children too long a time: which was the fault of *Judah* toward his daughter in lawe *Thamar*, which in the end brought vpon him great hearts smarte and confusion, as appeareth, *Gen. 38. 18.*

*Q. What is the last dutie of Parents?*

*A.* They are earnestly and with all seruencie of Spirit to pray to God for their children, as *Abraham, David*, and the rest of the holy seruants of God haue done. And that not without great cause: for hereby they doe obtaine not onely a blessing vpon all the duties which they performe toward their children, but also all other graces they stand in neede of, both in regard of this life, and of the life to come,

8. Dutie of  
parents to-  
ward their  
children, is  
that they doe  
pray earnest-  
lie and con-  
stantly to  
God for his  
all-sufficient  
blessings vpon them.

Of

The duties  
of children  
to their Pa-  
rents.

*The doctrine of Superioritie*

# OF THE DVITIES of children toward their Parents.

Childre are  
by the com-  
mandement  
of the Lord  
to performe  
4. special du-  
ties to their  
parents.

The first of  
them is loue.

And it is  
a most ne-  
cessary dutie

**Q.** *Are children to performe duties  
toward their Parents?*

**A.** Yea no doubt: for why? the Lord  
hath comaunded in the *first Comman-  
dement*, that children should *Honour*  
*their Father and Mother*: vnder which  
word *Honour*, are contained all duties  
which children are to yeeld to their  
Parents.

**Q.** *What are those duties?*

**A.** They are diuers: the first where-  
of is *Loue*.

**Q.** *Are children then to loue their Pa-  
rents?*

**A.** Yea, loue is so necessarie a ver-  
tue in the hearts of children, that  
without it, they will neuer yeeld o-  
ther duties vnto Parents: or if they  
do, yet can they not please God: for  
why? the Lord doeth abhorre all  
duties be they neuer so excellent,  
that proceede not of loue. *There is no  
doubt*

## *and of Subiection.*

The duties  
of children.  
to their Pa-  
rents.

*doubt but that all children generally are backward to this dutie.*

*Q. What reasons therefore may persuade them thereunto?*

*A. Diuers and those effectuall.*

For, first of all, the Lord hath commaunded children to loue all men, how farre remoued so euer they be, in regard of any band or coniunction : therefore much more their Parents, to whom they are so neere linked in nature.

6. Reasons  
are alledged  
to moue  
children to  
loue their  
parents.

1. Reason.

Againe, God hath put his owne person vpon Parents, and giuen them his owne amiable titles, which originally and directly are proper to himselfe : whereupon it followeth, that if children haue any sparke of goodnes and pietie to God, they cannot but beare a tender affection toward their Parents.

2. Reason.

Thirdly, God hath planted in them a certaine naturall affection & inclination toward their Parents: which if they do labour to extinguish & suppress, they are worse the bruite beasts who being moued with nothing els but

3. Reason.

The duties  
of children  
to their pa-  
rents.

## *The doctrine of Superioritie*

but a certaine instinct of nature, do depend wholly vpon those that ingendred them, & seeme to preferre them before all other.

4. Reason.

Besides, Parents are the authors and causes of the life and being of their children: and therefore are they vnworthy of life & being, that carry not a louing heart toward their Parents.

5. Reason.

Furthermore, Parents are the causes, and as it were fountaines, whereby al good graces and giftes are conueied vnto children, bodily and spirituall, concerning this life & the life to come: and therefore what horrible vnthankfulnes were it, if childrē shuld not loue such excellent instruments.

6. Reason  
mouing chil-  
dren to loue  
their parents  
It may be

perceiued by

4. Reasons,

that the loue

of Parents is

great toward

their childrē.

Lastly, Parents do loue their children, and therefore are children to yeeld the like vnto their Parents: for loue doth deserue and ought to procure loue.

*Q. But how is it manifested that Parents loue their children?*

*A. Diuers waies. And first, in that they doe so tenderly nurse and bring them*



## and of Subiection.

them vp.

Againe, for that they do so carefully and diligently watch ouer them against all dangers.

Besides, how patiently doe they take and put vp many troubles, annoyances and vexations, at the hands of their children.

Furthermore, they do often, euen with cheerfulness defraud themselves of many necessities, which they themselves stand in need of, for their childrens sake: as meate, drinke, apparell, sleepe, and such like.

*Q. By all that you haue said, I see it is great reason that children should loue their Parents, and that euen of conscience: But haue you any examples that any haue so done?*

*A. Yea, many of the deare children of God in times past: and many also at this day, as may appeare by diuers signes and effects: whose worthy examples all other ought to imitate and follow.*

*Q. What if Parents be churlish and unnaturall?*

The duties  
of children  
to their Parents.

3.

4.

The examples of louing children may be a 7.  
Reason to moue vs to loue our parents.

*A. They*

The duties  
of children  
to their Pa-  
rents.

Children are  
to loue their  
Parēts thogh  
they be chur-  
lish to them.  
The Reason  
of it.

2. Dutie  
which chil-  
dren stand  
bounde to  
performe to  
their Parēts,  
is a reuered  
and honora-  
ble estimati-  
on of them.

There are 2.  
reasons why  
it should be  
so.

1. Reason.

2. Reason.

## *The doctrine of Superioritie*

A. They are tenderly to loue their  
Parents for all that.

Q. *What is your reason?*

A. Because that a vice or fault in  
the person of the Parents, cannot  
dissolue that naturall bond where-  
with children are knit vnto them:  
much lesse abolish the dutie that  
God hath laid vpon children.

Q. *What other dutie do children owe to  
their Parents?*

A. *Reuerence*: or an honourable e-  
stimation of them.

Q. *Must this needes be ioyned with  
Loue?*

A. Yea, that it may well gouerne  
and temper it, least it degenerate in-  
to contempt.

Q. *What reasons haue you to proue  
that children are to reuerence their Pa-  
rents?*

A. First of all Parents do after a sort  
carrie the image of God:& therefore  
it cannot be auoided, but that if chil-  
dren contemne their Parents, they  
contemne God himselfe.

Againe, Parents are Superiors vnto  
their

## *and of Subiection.*

their children, both in yeares and tract of time: as also in authoritie and gouernment: for why? God hath subiected children vnder the hand and direction of their Parents.

*Q. Are children onely to retaine reuerence to their Parents inwardly in their hearts?*

*A.* No, they are outwardly to vtter and practise it: and that two waies: in *Speech, and Gesture.*

*Q. How in Speech?*

*A.* Two waies.

First, in the presence of their Parents.

Secondly, in their absence.

*Q. What rules are to be obserued for the first?*

*A.* First, they are to giue to their Parents such termes, titles and phrases of speech, as may declare the reuerence of their affections.

Secondly, they are not to preuent their Parents in speech, without some great and weightie cause: but to speake when they haue leaue and fit occasion.

The duties  
of children  
to their pa-  
rents.

The inward  
Reuerence  
of children  
to their pa-  
rents, is out-  
wardly to be  
expressed 2.  
waies.

I. In speech.

2. In gesture

Inward reue-  
rence is out-  
wardly to be  
expressed, 2.  
waies.

I. In presence

2. In absence

3. Rules are  
to be obser-  
ued of chil-  
dren in spea-

king to or  
in the pre-  
sence of  
their parents

I. Rule.

2. Rule.

Thirdly,

The duties  
of children  
to their pa-  
rents,

## *The doctrine of Superioritie*

Thirdly, they are not to be exces-  
siue in speech before their Parēts: but  
sparing and continent, as those that  
desire rather to heare then to speake  
themselues.

*Q. What are they to doe in the absence  
of their Parents?*

Children are to speake reuerently of  
their parents in their ab-  
sence, or out of their hea-  
ring.

Children are to behaue  
themselues reuerentlie  
also in their outward ge-  
sture toward their parents  
This is ex-  
pressed 3.  
waies.

1.

2.

3. Waie.  
Examples  
hereof,  
Ioseph,

*A.* They are to speake reuerently of  
them : but aboue all things to take  
heed that they doe not hinder or im-  
paire the good name, estimation, or  
authoritie of their Parents: by vte-  
ring and blazing abroad their faults  
and infirmities. For which, two wic-  
ked caytifes are condemned in the  
word of God: namely *Cham. Gen. 9.*  
*22. and Absalom. 2. Sam. 15. 4. 5. 6.*

*Q. How must children behaue them-  
selues toward their Parents in gesture?*

*A.* First, they are to rise vp to them.  
Secondly, they must bow their bo-  
dies, vncouer their heads, bend their  
knees, and such like.

Thirdly, they must yeelde the  
chiefe place vnto their Parents. Two  
notable examples hereof we haue in  
the word of God: to wit, *Ioseph*, as ap-  
peareth,



## and of Subiection.

peareth, Gen. 48. 12. & Salomon, 1. Kin. 2. chap. 19. ver.

The duties  
of children  
to their Pa-  
rents.  
Salomon;

*Q. But what shall we say, if children bee so farre off from performance of these duties, that contrariwise they will not sticke to curse and reuile their Parents with their mouthes : strike them with their hands: laugh them to scorne to their faces: and shamefully abuse them otherwise?*

*A.* The diuell hath strongly possessed such, and because they deface the image of God in their Parents: shew themselves vnthankfull for so great benefites, and fight against the principles of nature ingrauen in their hearts : they are cursed Monsters, who should not be suffred to liue & breath vnder heauen : according as the Lord God hath commaunded , that they should bee put to death by the sword of his owne lieutenant the Magistrate.

*Q What say you generally of such children, as cōtemne and despise their parēts?*

*A.* Their case is fearefull : for why ? They are in although they escape the hand of a most woe-  
man, yet will the Lord either pursue full and mi-  
serable estate  
I them

The duties  
of children

## The Doctrine of Superioritie

to their Pa-  
rents,

3. Generall  
dutie to be  
performed  
of childre to  
their parents  
is Obedi-  
ence.

them from heauen with some nota-  
ble iudgement; or else requite them  
with  $\hat{y}$  like in their graces posterity

*Q. What is the third dutie?*

*A. Obedience, and Subiection?*

*Q. How prove you that children are to  
obey their Parents?*

*A. By the word of God: and name-  
ly, Ephes. 6. 1. Col. 4. 20.*

*Q. What reason is there that children  
should practise these Commandements?*

There are 4.  
Reasons  
to moue  
them here-  
vnto.

*A. Great reason: for why? The Lord  
hath giuen parents authoritie to cō-  
mand: and therefore it is the dutie of  
children to obey: otherwise their au-  
thoritie were giuen in vaine.*

2. Secondly, the holy Ghost doth vse  
two reasons, to perswade children to  
this obedience, out of the places be-  
fore alledged.

The first is, that it is iust: therefore  
vnlesse children will cōmit iniustice  
and iniquitie, they must obey their  
Parents.

Again, Obedience is said to be well  
pleasing to the Lord, and therefore if  
children will delight and please the  
Lord,

## *and of Subiection.*

The duties  
of children  
to their pa-  
rents.

Lord, they must perform this dutie.

Lastly, the examples of diuers holy seruants of God, may serue for a reason: who haue not refused to obey their parents in diuers things, against which they might haue takē exceptions, either in regard of the absurdity, or difficulties therof in som respects.

*Q. Doth the stubbornnesse and obedience of children displease the Lord?*

*A.* Yea, so greatly, that he hath awarded no lesse punishment then death, against the stubborne and disobedient child.

This also  
may be an o-  
ther special  
reason, from  
the contrarie  
disobedience.

*Q. What if the hand of the Magistrate ceaseth?*

*A.* Yet will the Lord be reuenged: as we may see in the sonnes of *Eli*.

*Q. In what manner are children to obey and practise the commandements of their Parents?*

*H.* First of all willingly, and from their hearts.

Secondly, in deed and truth, not in outward countenance and promise.

*Q. You haue said and proued well, that children are to obey the commandements*

The right  
manner of  
childrens o-  
bedience to  
their parents  
consisteth in  
2. things.  
1. In willing-  
nes.  
2. In truth.

The duties  
of children  
to their Pa-  
rents.

Childrens o-  
bedience as  
wel as parēts  
authoritie is  
limited by  
God.

There are 3.  
reasons of it.

1.

2.

3.

## *The Doctrine of Superioritie*

*of their Parents. But are they to perform  
that duty absolutely, & without exceptiō?*

*A.* No, for the obedience of Chil-  
dren hath a limitation, as appeareth,  
*Ephes. 6. 1.* So that if Parents doe  
commaund or enioyne their chil-  
dren any thing contrarie to the  
worde of God, expresse in the ho-  
ly Scripture, they are not to obey  
them. And there is good reason, for  
although the authoritie of Parents  
be great: yet the authoritie of God  
is greater.

And though they owe much to  
their Parents, and are bound to hear  
them: yet owe they more vnto God  
their Creator and Sauour: and are  
much more bound to heare him,  
then either men or Angels.

Lastly, although they are to loue  
their Parents: yet are they to pre-  
ferre the Lord GOD before their  
Parents in loue and affection: ac-  
cording to that which our Sauour  
Christ saith, *Mat. 10. He that loueth  
Father, or Mother, more then me, is not  
worthie of me.*

*2. Hath*



## and of Subiection.

**Q.** Hath any godly childe, mooued with these reasons, denied obedience to parents, when they haue commaunded things unlawfull?

**A.** Yea, for good *Jonathan* would not execute the will and pleasure of his wicked Father *Saul*, against innocent *Dauid* : as appeareth, 1. *Sam.* 19. 1. &c.

**Q.** But now what say you in the conclusion of this point?

**A.** I say, that euen if wicked Parents commaund any thing not contrarie to the word of God, although it bee not onely difficult, but also ioy-  
ned with some blemish or absurditie : yet is the childe bounde without contradiction or resistance to obey them.

**Q.** What is the fourth dutie that children are to yeeld to their Parents?

**A.** Thankefulnesse.

**Q.** In what fruits or duties is this thankfulnessse to shew it selfe?

**A.** In diuerse.

And first of all, children are to comfort, cheere, and solace the hearts

The duties of children to their Parents.

And heereof is *Jonathan* a notable example.

4. General dutie which God cōmandeth childre to yeelde to their parents is Thankfulness.

This general thankfulness doth vtter it selfe in 4. speciall fruits or duties of it.

1. Fruit

The duties  
of children  
to their pa-  
rents.

1. Erueit,

## *The Doctrine of Superioritie*

of their parents when they are wof-  
fied, and cast downe with any great  
sorrow, heauinesse, or anguish.

*Q. This is indeed a dutie verie natural  
and requisite: But who hath performed  
it at any time?*

Exāples of it

*A. The sonnes and daughters of Ia-  
cob toward their father: as wee may  
read, Gen. 37. 35.*

2. Fruit.

*Q. What is the second fruit or dutie?*

*A. When children doe knowe their  
Parents to bee so ignorant, as that  
they vnderstand not how to bee sa-  
ued: nor to serue God according to  
his will: they are to teach & informe  
them so farre as they may, and ne-  
cessitie doth require.*

*Q. What examples haue you hereof?*

Exāples of it  
Abraham.

*A. Faithfull Abraham, who repor-  
ted to his father Terah, what hee had  
learned, not onely concerning the  
will of God, for his departure out of  
his Country, &c: but also touching  
the euerlasting saluation and happi-  
nesse of them both.*

Joseph.

*So Joseph instructed his father Ia-  
cob, in those things which concerne  
the*

## *and of Subiection.*

the preservation of the Church of God in *Egypt*: whereof he was ignorant before, *Gen. 37. & ch. 45.*

Our Saviour Iesus Christ, although he were subiect in all things to *Ioseph*, and *Marie* (as to his parents, as appeareth, *Luk. 2. 51.*) yet did hee reforme them both, in things wherein they erred. *v. 49.*

*2. What are children furthermore to yeeld?*

*A.* They are to visite their Parents, in their sickenisse, and procure all good meanes for their health and recouerie.

The duties  
of children  
to their Pa-  
rents.

Our Savi-  
our Christ.

3. Fruite of  
childrens  
thankfulness  
to their pa-  
rents.

*2. What say you lastly in this respect?*

*A.* Children are to succour, relieue, and helpe their Parents in their povertie, want and necessitie.

4. Fruit.

*2. You say well, for this is a duty which both nature and equitie do require?*

*A.* Yea, and therefore the seruants of the Lord haue bene most readie to performe this dutie: as for example, howe tenderlie and carefullie did *Ioseph* nourish and prouide for his Father, and all his Familie, in the

Exāples of it

*Ioseph.*

The duties  
of children  
to their pa-  
rents.  
Dauid.

*The doctrine of Superioritie*  
time of dearth and scarcitie.

Dauid was more carefull to procure the maintenance and safetie of his Parents, then of himselfe, although hee were then in great distresse: as wee may reade, *1. Sam.*

*22. 1. 3. 4.*

Our Sauour  
Christ,

But how full of heauenly pietie was our Sauour Christ towarde his mother? who hanging vppon the Crosse, had euen in the midst of the torments, and sorowes of death, a care of the good estate of his mother *Mary*, after his death. *Ioh. 19.*

There are 4.  
Reasons to  
moue chil-  
dren to be  
thankfull to  
their parents

*Q. What generall reasons should moue children to yeeld all these duties to their Parents, whereof you haue spoken?*

1. Reason:

*A.* First, for that Parents haue yeelded them all, or the most part thereof before to their children: and therefore children are to requite the like to their Parents.

2. Reason.

Againe, the verie Heathen by the light of nature, performed the most of them.

3. Reason.

What shall wee say, that euen diuerse bruit and vnreasonable crea-



*and of Subiection.*

creatures, haue answered in their kind, the benefites which they haue receiued of such as ingendred them: as it is recorded of the *Storke*, & such like.

The duties mutually pertaining to husbands & their wiues.

But the greatest reason of all is, the gracious blessing of God, promised to all dutifull children: and contrariwise his curse and vengeance thundred out against the contrarie.

4. Reason the chiefe of all the rest.

WE ARE NOW TO  
speake of the duties of

*Husbands toward their*

Wiues: and of Wiues  
toward their Hus-  
bands.

Q. *What heard you the last time, thereof?*

A. That the duties, are either generall, and common: or, particular and proper.

Q. *What call you generall duties?*

A. Those which both parties are indifferently to performe, both one

The duties of husbands & wiues are of 2. sorts.

1. General: of the which there are 7.

to 2 Particular.

The duties mutually per-  
taining to  
husbands &  
their wiues.

1. General  
dutie which  
the husband  
oweth to the  
wife, and the  
wife againe  
to the hus-  
band, it is loue

## *The doctrine of Superioritie*

to another, and in diuers respects.

*Q. What is the first dutie?*

*A. Loue.*

*Q. Is this a common dutie betweene man  
and wife?*

*A. Yea, for as the husband is to loue  
his wife, so is the wife to loue her hus-  
band.*

*Q. Where is the first comman-  
ded?*

*A. Ephe. 5. 25.*

*Q. Where the Second?*

*A. Titus. 2. 4.*

*Q. Is loue necessarie betweene man and  
wife?*

It is a dutie  
necessarie to  
be mutuallie  
performed.

*A. Yea, for it is not onely the foun-  
taine and cause: but also the director,  
and life of all duties. For where it is  
wanting, either no duties wil be per-  
formed, or vntowardly and from the  
teeth outward: or not continually.*

There are 4.  
Reasons to  
moue hus-  
band & wife  
to this mu-  
tual loue.  
1 Reason.

*Q. What reasons be there to moue  
Husband and Wife to loue one another?*

*A. First of all their coniunction in  
marriage.*

*Q. But there be many conianctions in  
the world amongst men?*

*A. True,*

*and of Subiuction.*

The duties  
mutually per-  
taining to  
husbands &  
wiues.

A. True, but yet none so excellent: for why? the Lord God did not onely knit and ioine man and woman together in paradise; but with so nigh and streight a bond, that of two they are made one flesh: *Mat. 19. 5.* where-vpon the man and the woman are called by one selfe same name, to wit, *Adam*, to note the nigh and streight coniunction betweene them. Here-upon the *Holy Ghost* doeth conclude two things.

First, that although the child be neerly knit by flesh and nature vnto his Parents, yet must he forsake them both and cleaue vnto his wife.

Secondly, vnlesse he will hate his owne flesh, he must loue his wife.

Q. *What is your second reason?*

A. The wife and the husband are yoke fellowes in one estate; whether it be aduersitie or prosperitie: where-by the griefe and tediousnes of the one is allaied: and the ioy and comfort of the other is increased.

Q. *What say you thirdly?*

A. They

2. Reason.

The duties  
mutually per-  
taining to  
husbands &  
their wives.  
3. Reason.

## *The Doctrine of Superioritie*

A. They are ioynt companions in many workes and duties which serue to the glorie of God, and to the benefite of the Church in diuers respects, as in the exercises of religion: bringing vp of children: and in doing good to others that haue of need reliefe and compassion. This heavenly companion-ship cannot but moue them to loue one another.

Q. *What say you in the last place?*

4. Reason.

A. The vertues which one doe see to be in another, being well and duly considered, will cause the husband to loue the wife: and the wife the husband; for vertue and the graces of God, haue in them a certaine nature and vertue of alluring, and drawing to themselves.

Q. *Doeth these reasons onely serue to perswade married folkes to begin to loue one another?*

Loue ought  
to be constant

A. No: for they are also (being vn-  
changable and constant) a sure and  
vnshaken foundation of loue: where-  
as if it be built vpon *Beautie, Riches,*  
*Wealth,* and such like vanishing and  
changeable



## *and of Subiection.*

changeable things, it cannot indure; but faileth when the foundation is taken away.

The duties mutually pertaining to husbands & their wiues.

*Q. What is the second generall dutie?*

*A.* Man and wife must haue a mutual care and regard to the saluation one of another.

2. Generall and mutuall dutie is the ioynt care each of others saluation.

*Q. How is that proved?*

*A.* It is certaine that God did not ioyne man and woman together in marriage to please the eye, or serue the lust one of another: or to procure the worldly commoditie and welfare one of another: for this end were partly brutish, and partly heathenish: but the speciall end that the Lord respected in this estate, was, that one might further another in the true knowledge & feare of God, that so they might ioyntly attaine vnto eternall happines. For it were a miserable and wofull case, that of two lying in one bed, the one should be chosen and the other refused: the one should inherite the kingdome of God, the other should lie in the eternall torment of hell fire. To auoide

The prooffe of it.

which

The duties  
mutually per-  
taining to  
husbands &  
their wiues.

3. General  
and mutual  
duty betwixt  
man & wife,  
is the iointe  
care each of  
others con-  
iugal chastitie.

The prooffe  
of it.

It is very dan-  
gerous to  
neglect this  
duty on ei-  
ther part.

4 General &  
mutual duty,  
is a iointe as-  
sistance in  
their house-  
hold govern-  
ment.

## *The doctrine of Superioritie*

which miserie, the Holy Ghost in di-  
uers places doeth exhort married  
folkes to win and drawe one another  
vnto saluation. *1. Cor. 7. 16. 1. Pet. 3. 1.*

*Q. What is the third generall dutie of  
man and wife?*

*A. They must be meanes, or helpes,  
to keepe and preserue the bodies and  
mindes one of another, from the  
filthines of whoredome and vn-  
cleannes.*

*Q. Where is this dutie warranted?*

*A. In the foure first verses of the  
vii. chap. of the 1. Epist. to the Corin-  
thians: where it is by the Apostle Paul,  
verie largely handled and inforced.*

*Q. What if married folkes will not  
yeeld vnto this Commaundement?*

*A. They ouerthrowe an especiall  
end of marriage: and are the cause of  
many gricuous and fearefull mis-  
chiefes: as Adulterie, Murther, exces-  
siue Iealousie, and such like.*

*Q. What is the fourth generall du-  
tie?*

*A. They must ioyn together, and  
assist one another in household go-  
uernment,*

## *and of Subiection.*

uernment; for the gouernment, and beweeiding of a family is a principal matter and subiect, whereabout the care and indeuour of man and wife is to be occupied, and that in diuers respects.

First, to ouersee the behauiour of their seruants and children, that nothing be done to the dishonour of God, and contrarie to dutie.

Secondly, to prouide all such things as may serue for their honest and sufficient maintenance.

Lastly, to preserue and increase such goods and riches, as God of his mercie shall put into their hands.

*Q. Wher is this required & approved?*

*A.* For the husband, *Pro. 10. 2. 3. 4. 5* and *26. Chap. 13. 14. 15. verses:* for the wife. *Prou. 14. 1. and 37. almost the whole Chapter.*

*Q. What if either of the parties neglect their dutie?*

*A.* All will to hauocke, and pouer-tie commeth like an armed man.

*Q. What is the first generall dutie?*

*A.* The husband & wife, must assist and

The duties mutually pertaining to husbands & their wives.

This dutie is mutuallie to be performed in 3. Respects.

- 1.
- 2.

3.

The prooffe of it.

It is dangerous for either part to neglect this dutie.

5. General & mutual dutie is a joint assistance for the natural welfare of their estate and persons.

The duties  
mutually per-  
taining to  
husbands &  
their wives.

### *The doctrine of Superioritie*

and comfort one another, not onely  
in sicknesse, but in all miseries, sor-  
rowes and calamities.

*Q. What is the reason?*

The reason  
of it.

*A.* It is a speciall end of marriage,  
that the husband and wife should be  
mutuall helpes and comforts one to  
another: and where can this appeare  
so well as in aduersitie? according to  
that of the holy Ghost, *A friend is borne  
for aduersitie.* Wherefore the holy ser-  
uants of God liuing in marriage, haue  
in all estates stucke one to another,  
and cheerefully performed al duties  
of helpe and comfort. Whereas *Iobs*  
wife is greatly condemned by the  
holy Ghost as a wicked woman, who  
for that when her husband was in mi-  
serie, she did not onely increase the  
anguish of his soule, but also left and  
forsooke him.

*Iob. 2. 9. &  
19. 7.*

*Q. What furthermore are married  
folkes to performe ioynntly together?*

*6. Generall  
and mutuall  
dutie, is a  
iointe care  
of peace and*

*A.* They are to maintaine peace  
and agreement amongst them-  
selues: and to remoue all disagree-  
ment and dissention.

*Q. What*



## *and of Subiection.*

*Q. What reasons moue you thus to say?*

*A.* Verie good reasons, & of weight and importance.

For first of all, where discord and dissention doeth beare sway, there the Lord God of peace is not present: but rather Sathan the Diuell, the father of all discord and mischiefe, hath there his seate and abode.

Secondly, where the man and wife are rent asunder, there prayer and other exercises of Religion can haue no place: at the least-wise, no successe and blessing. *1. Pet. 3. 7.*

Thirdly, where discord and dissention betweene married folkes do take place, there nothing doth prosper: for the Lord withdrawing his blessing, all things goe backward: yea, waste and consume away as snowe, or waxe against the heate of the Sunne: therefore there is great reason that the husband shoulde liue in peace and vnitie with his wife: and the wife with her husband.

The duties mutually pertaining to husbands & wiues.

3. Weightie Reasons moue heereunto.

1. Reason.

2. Reason.

3. Reason.

K

*Q. What*

The duties  
mutually per-  
teining to  
husbands &  
their wiues.

## The Doctrine of Superioritie

*Q. What is the last generall dutie?*

*A. Husbands and wiues are to pray one for another.*

7. Which is  
the last gene-  
ral and mu-  
tual dutie, is  
most earnest  
and continu-  
al praier one  
for and with  
another.

*Q. You say well, for this is warranted by examples in the holy Scripture. But what are they to aske?*

*A. Not onely for the graces of Gods spirit, and the increase thereof, one vpon another: but that their married estate may be blessed, and comfortable vnto them both.*

There are 5.  
special duties  
to be perfor-  
med of the  
husband to  
the wife.

I. Special  
dutie of the  
husband to

ward the  
wife, is the lo-  
uing apply-  
ing of all his  
gifts & gra-  
ces to the co-  
fort & bene-  
fit of his wife  
Such as are  
these 4. gifts

following.

*Q. Wee haue already spoken of the generall or common duties betweene man and wife. Now let vs come to the speciall and proper duties of the one toward the other. And first of all, what duties is the husband to performe to his wife?*

*A. They are diuerse: and in the first place it is to be considered, that as the husband is the wiues head: so hath GOD endued him with excellent giftes and graces, which hee is in tender loue to bestowe for the comfort and benefite of the wife.*

*Q. And what first?*

*A. He*

## and of Subiection.

The duties  
of the hus-  
band to his  
wife.

A. Hee is to imploy that courage  
and authoritie which hee hath,  
in greater measure then the wo-  
man, vppon her safetic and de-  
fence, against all euils and daun-  
gers of soule and bodie, against all  
outward violence that might hurt  
her person, or impaire her life. Of  
soule, against al wicked persons, who  
might allure and drawe her to com-  
mit any sinne to the dishonour of  
GOD, and her owne destructi-  
on. This was well knowne vnto  
the verie Heathen: as appeareth  
in *Abimelech*, speaking to *Sarah*,  
*Genes. 20. 16.* in these wordes,  
*Beholde, hee* (meaning *Abraham*) *is*  
*the waile of thine eyes to all that are*  
*with thee, and to all others.* So when  
the man is ioyned to the wo-  
man in marriage, hee is saide to  
spread the wing of his garment o-  
uer her, *Ruth. 3. 9* By which phrase  
it is meant, that the Husband must  
bee to the Wife, as it were a tower  
or wall of defence agaynst all e-  
uill.

I. Courage.

The duties  
of the hus-  
band to his  
wife.

## *The Doctrine of Superioritie*

*Q. What secondly is required??*

*A.* As the Husband is indued with greater strength, and euerie way more fit for labour and all meanes to get and obtaine riches & wealth: so is hee to bestowe that his gift in all lawfull labours and trades, not onely for the maintenaunce, but for the vse and imployment of the care and faithfulnessse of his wife.

*Q. But hath he no further to doe?*

*A.* Yes, as GOD hath bestowed vppon him more sharpenesse and quickenesse of witte: with greater insight & forecast then the woman: so is he to vse it, to gouerne, and to order her in all things.

*Q. What if so be the husband doth enjoy worldly wealth and riches?*

*A.* Hee is to impart, and make them common to the vse of his wife.

*Q. How is that proued?*

*A.* First, marriage maketh all things common betweene the man and the wife.

Againe, the wife must as well exercise and confirme her faith in shewing

The prooffe  
of it by 3.  
Reasons.

1. Reason,

2. Reason,



## and of Subiection.

The duties  
of the hus-  
band to the

shewing mercie, and doing good workes: that so she may heare that

sweete voyce of Christ at the day of iudgement: (*Come yee blessed of my Father: When I was an hungred yee gaue mee meate, &c.*) euen as well as the husband. But this cannot bee, if outward meanes bee denied, and withdrawne.

Lastly, examples in the holie <sup>3.</sup>Reason. Scripture are cleare in this poynt, *Pro. 31.20. Luk. 8.3.*

*Q. What if so be that the husband will not performe these things that you haue spoken of?*

*A.* Hee doeth not onely despise and make light of the example of our Sauour Christ, who hath bestowed his wisdom, strength, riches, and euen his heart blood vppon his Church: but also sheweth that hee is no true and naturall heade: but rather an Image: yea, a blocke void of life and sense.

The hus-  
bandes  
neglect of  
the imploy-  
ing of the  
former  
gifts to the  
benefit of  
his wife, is  
dishonora-  
ble and dis-  
pleasing in  
the sight of  
God.

*Q. What is the second speciall dutie of husbands toward their wives?*

*K 3 A. They*

The duties  
of the hus-  
band to his  
wife.

2. Special du-  
tie of the hus-  
band toward  
the wife, is,  
that he dwell  
with her, as a  
man of know-  
ledge, &c.

To the ende  
a man may  
liue with his  
wife as a man  
of know-  
ledge: two  
things are to  
be practised.

1. That he is  
to auoyd all  
occasions &  
offences,  
And of these  
there are 6.

rehearsed as  
they follow.

1. Occasion.

2.

3.

4.

5.

6.

## The Doctrine of Superioritie

A. They must dwell with them as  
the holie Ghost commaundeth, 1.  
Pet. 3.7. *As men of knowledge, giuing  
honour to the woman, as the weaker  
vessell.*

Q. *What is the Husband to doe, that  
he may rightly practise this comman-  
dement?*

A. Two things: For first he is to a-  
uoyde all occasions and offences,  
which may stirre vp & prouoke the  
woman to passe her bounds, & com-  
mit some sinne.

Q. *What are those occasions you speake  
of?*

A. First, when the Husband doeth  
spend his time in idlenesse: and  
vnthriftilly doeth wasse and con-  
sume his substance. This will  
greatly pierce and wound the heart  
of the wife.

Secondly, when hee keepeth or  
haunteth ill & suspitious companie:  
for she may gather thereby, that hee  
is no better then the persons are, in  
whom he doth delight.

Thirdly, an angry, vnpleasant, and  
fierce

*and of Subiection.*

The duties  
of the hus-  
band to his  
wife.

fierce countenance, cast vpon the wife : will greatly terrifie and prouoke her.

*Q. But will not reuiling, bitter and reproachfull words doe the like?*

4.

*A. Yes, and therefore the husband is forbidden to vse them, Colos. 3. 19. in these wordes : Husbandes loue your wines, and bee not bitter vnto them.*

*Q. Proceede?*

*A. Besides all this, vniust and excessive iealousie is to bee auoyded : for why? It causeth the woman not onlie to contemne her husband as no true Christian : but to rise vp vndutifully to the maintenance of her good name.*

6 Occasion  
of offence.

*Lastly, when the husband medleth with the duties that are peculiar vnto the wife, hee seemeth to doubt either of her wisdom : or of her faithfulness, which cannot bee, but a great disquieting to a Christian woman.*

2. Thing  
that the husband is to do  
that he may  
haue with his  
wife as a man  
of know-  
ledge, is that  
he doe beare

*Q. What is the second generall thing that the husband is to doe, that he may dwell with his wife as a man of knowledge?*

with mani-  
fold infirmities which he  
findeth to be

K 4

*A. When in her.*

The duties  
of the hus-  
band to his  
wife.

### *The doctrine of Superioritie*

A. When the wife doth behaue her selfe vndutifully: the husband is not to wracke and reuenge himselfe vppon her by intemperate speeches, or violent actions: but hee is patiently to beare, and put vp at her handes many iniuries and abuses: as also labour by all good meanes to maintaine peace, and to reape that comforte and benefite by her, wherevnto shee was giuen him of God.

*Q. What reasons should moue the husband to behaue himselfe in this manner to his wife?*

The Reasons why he ought to doe so, are 4.

1. Reason.

A. Diuerse. And first of all, God hath not ioyned the man and the wife together, to the ende that the man should oppresse and tyrannize ouer the woman, whereby she may be made worse: but rather by wise and milde wayes to make her better: and so fitte her for his comfort.

2.

Againe, albeeit she bee a weake and fraile vessell: yet is shee an excellent gift of God, seruing for many excell.



## and of Subjection.

excellent ends and purposes: & therefore men are to deale with them in a tender and charie manner: as men deale with glasse, and with tender vessels that are brittle.

Furthermore, the wife is a fellow heire, (as saith the *Apostle*) with him of the kingdome of God, and therefore the husband is not to abuse her, who is equall in dignitie and glorie with him.

Lastly, where the husband and wife are diuided and at dissention, there prayer and religion is greatly hindered: therefore the husband is to beare many things: yea to denie himselfe, to giue way and free passage to so pretious a thing,

*Q. But to come to the third dutie, seeing that the Husband is the wifes head: may he not gouerne and order her?*

*A. Yes, he may and ought; and besides that, admonish and rebuke her for her faultes.*

*Q. But may he do that simply and without respect?*

*A. No, but diuers things are to be obserued*

The duties  
of the hus-  
band to his  
wife.

3

4

3. Speciall  
dutie of the  
husband to-  
ward the  
wife, is to  
to rule and  
gouerne her  
6. Things  
are required  
that the hus-  
band may  
rule his wife  
as he ought.

The duties  
of the hus-  
band to his  
wife.

1. Thing.

## *The doctrine of Superioritie*

observed in the performance of that  
dutie.

And first of all, hee must bee  
more forward and earnest in repro-  
uing faultes committed directly a-  
gainst God, then such as are commit-  
ted against himselfe, or any other, ac-  
cording to the example of *Iacob. Gen.*  
*32. & Iob. chap. 2. 10.* Whereby is con-  
demned the contrarie practise of a  
great number.

2.

Secondly, the husband is not to  
admonish and rebuke his wife in bit-  
ternes and reuenge: but with a signi-  
fication of loue, and good will: for o-  
therwise he doth vtterly loose all his  
labour.

3.

Thirdly, he is herewithall to re-  
moue the stumbling blocke, or cause  
whereat the wife is either grieued, or  
falleth into any sinne: this did *Abra-  
ham, Gen. 21. 12. 13. 14.*

4.

Fourthly, he is not to rebuke his  
wife of the same sinne whereof he  
himselfe is guiltie: but rather practise  
the contrarie vertue: that so he may  
winne and drawe her from sinne :  
otherwise

*and of Subiection.*

The duties

of the hus-

band to his

wife.

otherwise it will be said, *Physition heale thy selfe* : and his admonition will be ridiculous.

Furthermore, in reproofe, the husband is to haue a tender regard to the honour and good name of his wife, and therefore he is not willingly to accuse and blame his wife in the presence of others: otherwise it will be verie offense and vnpleasant vnto her.

5.

Lastly, as the husband is to condemne vices and sinnes amisse, so is he to commend and praise such vertues and good things, as he seeth in her.

6.

This is a course not onely warranted by God, but saouureth of loue, and may serue to incourage her in good, and to turne her away from that which is euill.

*Q. What is the fourth dutie of the husband to the wife?*

*A. Although the Husbände bee the Wiues heade and superiour: yet is hee not to contemne her, or deale with her as a*

4. Special dutie of the husband to his

wife is, that he do deale honorably with her in all things.

base

The duties  
of the hus-  
band to his  
wife.

*The doctrine of Superioritie*

base person or vassall. But because God hath created her out of a principall part of himselfe, and ioyned her so neere vnto him: he is to honour her, and in all things to gouerne her in a reuerend manner: preferring her before all others: euen his owne children, and them that are most neerely allied vnto him: remembering alwaies that as she is not the head, so is she not the foote, but an excellent creature partaker with him of many graces and prerogatiues pertaining to this life, and to the life to come: and therefore he is not onely to carrie a reuerend estimation of her in his heart, but to deale with her after the same manner that the soule being a principall part of man doeth vse in governing the bodie.

4. Special du-  
tie of the  
husband to-  
ward the  
wife is, that  
he is to be  
cheerfull  
with her, not  
withstanding  
any incom-  
brances that  
the married  
estate may  
bring with it

*Q. What is a man lastly to doe?*

*A.* If any trouble, euill, or incomb-  
rance falleth out in marriage, he is  
not to blame the holy institution of  
marriage for the same: or to ascribe  
or impute it to the wife: but rather to  
accuse his owne sinnes as the cause  
thereof:



*and of Subiection.*

The duties  
of the wile  
to her hus-

thereof: and therefore he is not only to humble himselfe to God by band, true repentance : but to labour that the image of God may be restored to him, that so marriage may be sweete and comfortable to him, as it was to *Adam* before the transgression.

*Q.* Having said somewhat of the duties of the Husband to the wife : Let vs passe over to the duties of the wife : which are they?

*A.* They are diuers. And first of all, it is the dutie of the wife to beare and bring forth children : according to the ordinance of God. *Gen. 1. 28.*

*Q.* If the woman had not transgressed, this dutie would haue beene performed with ease and comfort ; but now the Lord hath decreed as a punishment, that woman should beare and bring forth children in sorrowe and paine. *Gen. 3. 16.*

*Q.* What is to be said to this?

*A.* She must notwithstanding this, patiētly beare al trials: & submit herselfe to the ordinance of God, which he hath appointed for the increasing, ypholding, and continuance of mankind

The duties  
to be performed  
of the  
wife to the  
husband are  
7. as they are  
henceforth  
set downe.

1. Dutie is to  
beare and  
bring forth  
children.

The duties  
of the wife  
to the hus-  
band.

There are  
3. Reasons  
whence the  
wife may  
be encoura-  
ged to beare  
children to  
her husband

1. Reason.

2. Reason.

3. Reason.

2. Dutie of  
the wife to-  
ward her hus-  
band, is to  
nurse and  
bring vp her  
children.

There are 5.  
Reasons to  
moue Mo-  
thers to  
nurse their  
owne childre

1. Reason.

## *The Doctrine of Superioritie*

mankind vnto the ende of the world.

*Q. What reasons may incourage her  
hereunto?*

*A.* First of all, for that it is no re-  
proach for a married woman to  
beare children: but rather a crowne  
and honour.

Againe, God might haue pursued  
the sinne of the woman with a grea-  
ter punishment in her selfe, and in all  
her sexe and posteritie.

Lastly, it is no meanes to hinder  
women from saluation and the king-  
dome of God: but rather to further  
them: as appeareth, *1. Tim. 1. 15.*

*Q. What is secondly required in the  
woman?*

*A.* She must nurse and bring vp her  
children.

*Q. How is it warranted that Mothers  
must nurse their children?*

*A.* First, by the example of many  
holy women in the holy Scripture:  
as *Sarah, Gen. 22. 7.* *Hannah* the Mo-  
ther of *Samuel, 1. Sam. 1. 23.* and such  
like, who performed this dutie, and  
are commended for the same by  
the

*and of Subiection.*

the Holy Ghost.

Besides, the nursing of children is set downe as the note of a faithfull woman, *1. Tim. 5.*

Furthermore, naturall equitie doeth require it : for is it not reason that the woman should nurse that creature, which is a part of her selfe? and were it reason, that seeing she did giue the child nourishment when it was in her wombe, she should now forsake it, when it is brought forth & committed to her care & tuition.

Fourthly, to what end doeth the prouidence of God yeeld vnto the woman two Pappes, as it were fountaines, and that in the most comely and fit place of her bodie? & besides that, filled them with most sweet and pretious liquor: is it that these excellent things should be dried vp & destroyed? & not rather that they shuld minister fit nourishment vnto the infant, & so set forth the glorie of God, the great and most wise Creator?

Lastly, the holy ghost doth cōdēne certain vnreasonable creatures, as vn- naturall

The duties  
of the wife  
to her hus-  
band.

2.

3.

4.

4. Reason  
mouing mo-  
thersto nurse  
their owne  
children.

The duties  
of the wife  
to her hus-  
band.

### *The doctrine of Superioritie*

naturall & monstrous, for that they will not tender & nourish their yong ones : as appeareth, *Iob. 39. 17. 18. 19.* much more monstrous and vn-naturall in a mother indued with reason, if she cast off her yong one, who doeth wholly depend vpon her.

If the mother haue any necessarie hinderance that she cannot nourish her child, God will of his goodnes spare her therein. The mothers dutie is to be as careful to bring vp childre vnto God, in his nourture and feare, as willing to bring them forth into the world. The proote of it.

*Q. But what if the woman through defect or any other great and weightie cause cannot performe this dutie?*

*A. Then is she dispensed withal: for why? necessitie hath no law. But this doeth not discharge them that are able to doe their dutie.*

*Q. Is there no further thing required of the woman in this respect?*

*A. Yes, she must bring vp her children in the knowledge of God, and good manners.*

*Q. Why? that is a dutie belonging to the Husband.*

*A. Yea, and to the wife also: and especially to her, so long as the children remaine vnder her hand, power, and disposition: which was well knowne to the Mother of Salomon: and to the Mother and grandmother*



*and of Subiection.*

The duties  
of the wife  
to her hus-  
band:

of *Salomon*: and to the mother and  
grandmother of *Timothie*: as appea-  
reth by their practise, set downe, *Pro.*

4.3.1.1. *Tim.* chapter. 1. & 3.

Q. *Hm: you nothing else for confirma-  
tion?*

A. Yes, Kings are vsually set downe  
in the holy hystorie with their mo-  
thers, to the praise of the mother if  
the child were vertuous: & to the re-  
prooffe of her carelesnesse and negli-  
gence, if he were vitious & naughtie.

Q. *You speake of a troublesome and pain-  
full dutie?*

A. True: but if the woman will in-  
deuour to performe it, she shall not  
onely haue the peace of a good con-  
science, but also the ha'l of the Lord  
readie to assist and further her.

Q. *What is the third dutie of the mar-  
ried woman?*

A. *Subiection.* The woman must be  
subject vnto her husband, as vnto  
her head.

Q. *Where is this warranted and com-  
manded?*

A. *Gen.* 3. 16. *Ephe.* 5. 22. & 24. *1. Pet.*  
3. 1.

L

Q. *What*

The third  
dutie of the  
wife to her  
husband, is  
*Subiection.*

The prooffe  
of it.

The duties  
of the wife  
to her hus-  
band.

What is  
meant by  
the subiecti-  
on of the  
wife.

The holy  
women of  
antient time  
are patens  
of such sub-  
jection to  
their hus-  
bands.

No wife  
dome or a-  
ny other ex-  
cellent gift  
in the wife  
ought to im-  
bolden her  
to shake off  
subjection,  
and so to  
breake the  
ordinance  
of God.

## The Doctrine of Superiorkie

*Q. What meane you by subiection?*

*A.* When the woman dependeth vpon, & yeeldeth her selfe vnto the will, direction and discretion of her husband: and therefore doeth presume neither to ouermajster him: neither to control and make vile account of his speeches and actions: neither appoint and command him what he should doe, or leaue vndone: neither yet render checke for check, rebuke for rebuke, reproach, for reproach; from which and the like, the holy women of God haue euer been farre of: as may appeare, 1. Pet. 3. 6.

*Q. What reason had they to do so?*

*A.* They knew very well, that it is as monstrous and vnnatural a thing for the woman to vsurpe ouer the man: as the fecte to direct the eye: or the loines to rise vp and set themselves in place of the head.

*Q. But sometimes the wife is wiser, more discrete, and prouident then the Husband?*

*A.* It is true: but yet this doeth not ouerthrowe the superiortie of the

## *and of Subijection.*

The duties  
of the wife  
to her hus-  
band.

the man: and therefore if occasion  
be offered to admonish and aduise  
her husband, she is to performe this  
dutie with humilitie and reuerence;  
shewing her selfe more willing to  
heare, then to speake: to be ruled, the  
to rule and gouerne her husband.

*Q. What is the fourth dutie of the wife  
toward the Husband?*

*A. Obedience?*

*Q. Is the wife to obey her Husband?*

*A. Yea no doubt: it is a vertue com-  
mended by the Holy Ghost in Sarah  
Abrahams wife, 1. Pet. 3. 6.*

*Q. What meane you by obeying?*

*A. It is to do and practise the com-  
maundements of the husband.*

*Q. Must she performe all his comman-  
demēt's without exception & limitation?*

*A. Not so: but so farre forth as they  
are consonant & agreeable with the  
word of God: & therefore if he doeth  
commaund any thing contrarie vn-  
to the will of God, she is not to obey  
him.*

4. Dutie of  
the wife to  
the hus-  
band, is obo-  
dience.

What is  
meant by o-  
bedience.

The wifes  
obedience  
to her hus-  
band is limiti-  
ted by the  
word of  
God.

*Q. Why? Sarah did wisely dissemble at  
the request of her Husband?*

L 2

A. It

The duties  
of the wife  
to her hus-  
band.

The 5. dutie  
of the wife  
to her hus-  
band, is to  
frame her  
selfe to be  
like affected  
with him.

### *The doctrine of Superioritie*

*A.* It is true, but that was her great fault, which was rebuked and condemned, euen by an heathen man.  
*Ger. 25.*

*Q What say you for a fift dutie?*

*A.* She is to frame and dispose her selfe, to the affection, desire & disposition of her husband.

*Q How is that?*

*A.* She is to practise that excellent precept of the holy Ghost, *Rom. 12. 15* whervnto al Christians are bound, as namely, Reioyce with her hasbād when he reioyceth, and weepe with him when he weepeth: & therefore she is not frowardly to crosse him in any lawfull and indifferēt thing or action, as the manner of some is, who loue to lowre when their husband is cheerefull; and to be merry, when he is heauy: and to draw back when he is forward to any good thing: which behauior as it proceedeth frō a cankered nature: so it agreeth not with the holy consent of marriage, and is the cause of many mischiefes.

*Q What is the sixt dutie of the wife?*

*A.* She



## and of Subiection.

**A.** She must keepe at home, or in her house.

**Q.** Where is this warranted?

**A.** First of all by the light of nature: experience hereof we haue among the heathen.

Secondly, more effectually by the word of God. *Tit. 2. chap. 5. ver.*

**Q.** To what end is this required?

**A.** For sundrie causes: first of all, not onely for the preservation of goods and substance: but also for keeping the household in good order in the absence of her husband.

Againe, by that meanes to take occasion to doe good for the glorie of God, & the benefit of the Church, which thing appeareth in *Iael*, the wife of *Hebr. Iudg. 5 24. 25.*

Lastly, to auoid suspition of euill, & all occasiō that might drawe & allure her to commit any vnlawfull act.

**Q.** But is the wife so bound to her house, as she is to liue therein as in a perpetuall prison?

**A.** That is not the mind of the Holy Ghost, but rather an abuse of an holy

L ;

precept:

The duties  
of the wife  
to her hus-  
band,

The 6. dutie  
of the wife  
toward her  
husband, is  
to keepe at  
home, to o-  
uersee his fa-  
mille.

The prooffe  
of it.  
There are  
three causes  
which  
moue vnto  
it,

1

2

3

The wife is  
not to be in  
her house as  
in a prison  
without all  
libertie of  
going a-  
broad.

The duties  
of the wife  
to her hus-  
band.

The wife  
is to haue  
her libertie  
to goe a-  
broad to  
three endes  
and purpo-  
ses.

1. End.  
Examples  
of such ho-  
ly libertie.

2. End.

3. End.

## The doctrine of Superiortie

precept: for why? there be diuers rea-  
sons or causes why the wife should  
depart out of her house & go abroad.

*Q. What are those reasons or ends?*

*A.* The first is, to provide for her  
soule & eternal good, by the publicke  
Ministerie of the word, & by christi-  
an conuersation amongst þe faithfull.

*Q. What examples haue you hereof?*

*A.* In þe noble woman, wherof men-  
tion is made, 1. Kings. 4. 22. as also in  
diuers holy and noble women, *Luke*  
8. and diuers other places.

*Q. What is your second reason?*

*A.* Secondly, that the wife may per-  
forme the duties of loue, and mercy  
and compassion, which are inioyned  
by the Lord to euerie Christian.

*Q. What lastly?*

*A.* She may and ought to goe a-  
broad, sometime for the health of  
her bodie, & solace of her mind, that  
so she may be the better able to per-  
forme all other duties; so that place  
*Titus. 25.* rightly vnderstood, maketh  
nothing for the imperiours hus-  
band, or the slothful & sluggish wife.

*Q. What*

*and of Subiection.*

*Q. What is she to consider in the last place?*

*A.* The wife must be contented to be attired and maintained according to the proportion of her husbands ability and estate.

*Q. What if she labour to exceed it?*

*A.* She doth not only giue cause to her husband to suspect that she laboureth to please the eye of another, rather then his owne: but also indeed wasteth and consumeth his goods, to his great impouerishment and decay: whereof will arise many troubles and mischiefes.

The duties  
of the Mai-  
sters toward  
their Ser-  
uants.

The 7. dutie  
of the hus-  
band to-  
ward the  
wife.

**W E H A V E H I**

therto spoken of diuers

*Persons contained in the first*

**Commandement: and**

*now let vs speake of the du-*

**ties of Maisters and ser-**

**uants.**

*Q. DO Maisters owe duties to their  
servants: how may that be pro-  
ued?*

*A.* By the order that God hath

Three rea-  
sons doe  
shew that  
Maisters of  
families,  
owe dutie  
toward their  
Seruants.

The duties  
of Masters  
toward their  
Seruants.

## *The doctrine of Superioritie*

1. reason.

appointed betweene Maisters and seruants: for why? The Maister is set in a Superior degree ouer the seruant: and therefore as in a naturall bodie, the principall members haue a speciall care ouer the base and inferiour: so ought the maister ouer the seruant.

The 2. reason.

Besides, seruants are helpfull and beneficiall vnto their Maisters: for why? they serue not onely for their comfort and defence, but also for their honor, gaine and commoditie: and therefore in all equitie they are bound in some sort to requite their seruants.

The 3. reason.

Lastly, the duties of Maisters are as clearely and fully described and set downe in the word of God (as appeareth in the old & new Testamēt, and namely, *Prou. Exod. 21. Deut. 15. Ephes. 6. Col. 4.*) as the duties of seruants: all which were to no purpose, if Christian householders ought nothing vnto their seruants.

*Q. what are the duties that they do owe?*

*A.* Diuers. And First of al, householders



## *and of Subiection.*

ders are to care and bring vp their seruants in the true knowledge of God, and his sincere religion: that so they may not only worship the Lord aright: but also attaine vnto eternall happines in heauen: which is the chiefe end of the life of man, and of all the graces of God bestowed vpon him.

*Q. What reasons haue you to proue that this ought to be performed by Household-ers to their seruants?*

*A.* First, if euerie Christian ought to haue a care of the saluation one of another, and to that end to imploy all good meanes that they can, both by themselues and by others: then are Maisters more to doe the same to their seruants, because ther is a more straight bond betweene the Maister and the seruant, then betweene Christians one toward another: for why? in the *Fift Comandement*, as Household-ers are contained vnder the name of Parents: so vnder the title of children, are seruants comprehended.

Againe, there is no doubt, but that when

The duties  
of Maisters  
toward their  
Seruants.

The 1. dutie  
of the Mai-  
ster is, to  
bring vp his  
seruants in  
the true  
knowledge  
and religion  
of God.

There are  
4 reasons  
mouing  
hereunto.

I.

2.

The duties  
of Maisters  
soward their  
Seruants.

## The Doctrine of Superioritie

when the Lord commanded his people, that they should whet his word and law continually vpon their children: as appearch, *Deut. 6. & .11.* vnder the name of children, he also containeth seruants.

Furthermore, *Abraham* was not ignorant of his dutie in this respect: for why? the Holy Ghost doth commend him: *Gen. 18.* for that he both did and would teach and instruct his houshold in the knowledge and obedience of the will of God.

Reason.

Lastly, al  $\text{h}$  faithful seruants of God continually followed his example: as may appeare that many in the Scripture are not only comended for that they themselues did knowe, serue and feare the Lord: but for that their houshold, by their meanes, did the same; & were in  $\text{h}$  like happie estate.

Examples of  
Maisters  
carefull to  
traîne vp  
their  
seruants in  
the true  
feare and religion of  
God,

Q. Where doeth this appeare?

A. *Acts. 10.* in *Cornelius*. *Rom. 16.* in the houshold of *Aquila & Priscilla*; the like we read of the *Taylor* & his family, *Act 16.* & of diuers others: amongst which *Ioshua* saith confidently: *I and mine honshold will serue the Lord.*

2. You

## and of Subiection.

The duties  
of Maisters  
toward their  
Seruants.

*Q. You haue said very well: but what if all these reasons will not preuaile with Maisters and Housholders?*

*A. Then let their owne gaine and commoditie moue them.*

*Q. What meane you by this?*

*A. Doubtlesse they can neuer haue good & faithfull seruants, seruing for their commoditie, without religion and the true feare of God.*

*Q. How can you make that manifest?*

*A. First, a religious seruant that feareth God, doth tremble & is afraid to do any thing, that may hurt or indamage his Maister; yea to do so much as offend him.*

Againe, he wil be as diligēt to procure the comfort & cōmoditie of his Maister, as his owne; & therefore is as faithfull in the absēce of his Maister, as whē he is presēt: example whereof we haue in *h* seruāt of *Abrahā. Gen. 24*

Lastly, the Lord wil blesse the house where such a seruant is: and will prosper and giue successe to all that he taketh in hand.

*Q. You speake the truth: for this appeareth in Ioseph, Iacob, David, and such*

This may be a 5. reason to the former purpose.

The religious seruant is the most profitable seruant.

It is proued to be so, by 3. reasons.

1.

2.

3. Reason.

The duties  
of Masters  
toward their  
Seruants.

It is the du-  
tie of Mas-  
ters toward  
their ser-  
uants, to  
vse all means  
that they  
may to  
bring them  
to the true  
knowledge  
and feare of  
God,  
i. means.

### *The doctrine of Superioritie*

*such like. But what is the Maister to doe,  
to bring his seruant to that passe and e-  
state you speake of?*

*A.* Although he is not to vsurpe  
and take vpon him the functions and  
duties proper to the publicke Mini-  
ster of the word of God (for that  
were to bring woe and confusion vp-  
on himselfe: yet may he lawfully and  
with the blessing of God, performe  
diuers duties: and yet keepe within  
his owne limits and compasse.

*Q. What are they?*

*A.* He is to exhort and inforce his  
seruants to resorte to the publicke  
Ministerie of the word.

2 Secondly, he is to read himselfe,  
or cause to be read in his house con-  
tinually the holy Scriptures.

3 Thirdly, he may impart to his ser-  
uants the things which he hath lear-  
ned, either by reading or hearing.

4 Fourthly, he must examine and  
make triall how they profit by the  
publicke exercises of religion.

5 Furthermore, he is daily to pray  
with and for his seruants, that God  
may



## *and of Subiection.*

may giue them knowledge and faith  
in his holy word.

The duties  
of Maisters  
toward their  
Seruants.

Lastly, by his holy and Christian  
example and conuersation, he is to  
bring them to a loue and delight in  
the knowledge and practise of true  
religion.

*Q.* But what if seruants will not profite  
but cōtemne the word of God, & all good  
admonitions: continuing stil vnfaithfull to  
their Maisters, and rebellious against  
God: what is the Maister then to do as a  
further dutie?

2. dutie of  
Maisters to-  
ward their  
Seruants, is  
correction if  
they deserue  
it.

*A.* He is to vse correction and dis-  
cipline.

*Q.* But may a Maister correct his ser-  
uant?

*A.* Yea no doubt: for it is a thing  
warranted both by the word of God,  
and light of nature, as also by the  
consent of all nations.

*Q.* That he may performe that dutie in  
the right manner: what rules are to be ob-  
serued therein?

To the v-  
sing of the  
correction  
of seruants  
aright, foure  
rules are to  
be obser-  
ued.  
ties: I. Rule,

*A.* He is to put a differēce amongst  
his seruants in regard of their age,  
sex, disposition, and other proper-

**The duties  
of Maisters  
toward their  
Seruants.**

*The doctrine of Superioritie*

ties : for one sort is not to be dealt withall as another.

**1. Rule.**

Secondly, he is to dispence & proportion correction, according to the nature & measure of the offence: and therefore he is not egerly to pursue small faults, and ouerpasse great: nor extreemly to reuēge offences against himselfe, & to make light account of sinnes committed against God, and the saluation of the seruant.

**2. Rule.**

Thirdly, he is not to correct and trouble himselfe, about euery fault, but lightly to passe over small offences and infirmities.

**3. Rule.**

Lastly, he is not to chastise his seruant in bitterness & reuenge : but in loue & cōpassiō: that the seruant may plainly see, that it is done for his benefite and welfare.

*Q. What kinds of punishment or correction is he to vse?*

*A.* Diuers, according to the nature of offences; as words & admonition, sometime more mild, sometime more vehemēt: now & the stripes and correction of the hand, & if all this will not serue, as a desperate and infectious member, he is to be remoued & expelled

## and of Subiection.

expelled out of the family. All this is warranted from the word of God; and example of his best seruants.

*Q. What is the third generall thing that the Maister is to performe toward his seruant?*

*A.* That which is cōmanded by the Holy Ghost. *Col. 4. 1.* in these words: *Ye Maisters doe, or offer to seruants that which is good and equall.*

*Q. What particular duties doeth this generall Commandement containe?*

*A.* Diuers. And first of all they are not to keepe away their seruants hire & wages: (as wicked *Laban* did from *Iacob. Ge. 29. 23.*) but pay & discharge that which was agreed vpon: which is required by the Lord of Maisters.

And there is great reason thereof: for why? by the very light of nature, the labourer is worthie of his hire. *Mat. 10. 1. Tim. 5. 18.* therefore to keepe away the seruants or hirelings wages, is in many places condemned as a grieuous sinne in the sight of God.

Secondly, they are to teach & instruct their seruants & apprentices in the knowledge and skill of those Arts, Trades, and Misteries, for the obtaining

The duties of Maisters toward their Seruants.

3. Dutie of Maisters toward their Seruants, that they deale equally and iustly with them. To the end Maisters may deale equally and well with their seruants, & things must be practised.

1. Dutie belonging to the Maisters equall dealing with his Seruant.

2. Dutie belonging to equall dealing with the Seruant.

The duties  
of Masters  
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## *The Doctrine of Superioritie*

obtaining whereof, they willingly bound themselves with them : and therefore to disappoint and deceiue them when they haue receiued their money, and imployed their time and labour about their owne comoditie, it is plaine, and vnnaturall falshood: and euen contrarie to equitie and reason; whatsoeuer colour and pretence they may set vpon the matter.

*Q. What say you thirdly?*

3. dutie be-  
longing to  
equall dea-  
ling with  
the seruant.

*A.* Masters, when they commaund their seruants any thing, they are to make their whole minde and purpose fully knowne vnto them : and not to speake vnto them (either through negligence, and pride : or disdain and impatience) imperfectly, and as it were in a riddle or darke speech : whereby the seruant hanging in suspence, knoweth not what to doe, and what to auoid: according to the example of *Abraham, Gen. 24.* whose wisdom and equitie, all Masters are to follow : for why? it were vnreasonable, & tyrannicall, to deale hardly with seruants for not doing that



## and of Subiection.

that thing which they knew not.

Fourthly, maisters are to commaund nothing that is hurtfull and daungerous either to the body or to the soule of their seruants. As for example, to lie and speake vntruthes: to picke or steale: to commit whoredome or vncleannesse: to fight desperate fraies: to murder and shed blood in the vniust & diuellish quarrell of their Maister, and such like: in which respect diuers persons are condemned, and noted with infamie in the holy Scriptures: As *Putiphers* wife alluring *Ioseph* to vncleannesse. *Ab-solom* commaunding his seruants to murder his brother *Amnon*: the like is to be seen in *Saul*, 1. *Sam.* 21. In the high priest, *Acl.* 24. and many other. For doubtlesse it is a most vniust and cruell thing, that whereas the maister ought to haue a speciall care of the good estate of their seruants, both in respect of their soules and bodies, to command any thing that should indanger either of both, which the Prophet *Dania* knew right well, & there-

M

The duties  
of Masters  
toward their  
Seruants.

4. Thing be-  
longing to  
good and e-  
quall dealing  
with Seruants.

fore

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5. Dutie of  
the Master,  
toward the  
Seruant, to  
the end hee  
may deale e-  
qually with  
him.

fore would not drinke the water that  
was brought to him with the daun-  
ger of his seruants.

*Q. What is the fift dutie?*

*A.* The master is to command those  
things which the seruāt is able to be-  
weeld, performe, & bring to passe: &  
not the things that do exceed his a-  
bilitie & strength: according to the  
example of cruel *Pharaoh*, who laid  
such heauy burdens, & charges vpon  
his poore seruants the *Israellites*, that  
they were inforced to grone and be  
weary of their liues. This is to deale  
worse with a reasonable creature, and  
one that carrieth the Image of God:  
thē a good mā will deale with a bruite  
beast: For (as the holy Ghost saith)

*Pro. 12. 10. A good man pitieth his beast*

*Q. Now proceede?*

6. Dutie be-  
longing to e-  
qual dealing  
with the  
Seruant.

*A.* Although a seruant is not vnre-  
uerently, & at all times to answer his  
master, admonishing and rebuking  
him: yet is he in some weightie cau-  
ses and respects, to giue his seruant  
leauē to answer for himselfe: accor-  
ding to the example of *Iob*, *ch. 31.* for  
otherwise the most innocent should

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of Maisters  
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Seruants.

be condemned as guiltie: which were  
a most vniust and vnreasonable  
thing: and therefore the seruant  
must be suffered to make his iust and  
lawfull defence.

*Q. What further haue you to say?*

*A.* Seuenthly, the Maisters are not  
alwayes to weare and consume their  
seruants about their owne commo-  
ditie and profit: but at the last, & that  
in due time, to giue the leaue to pro-  
uide for themselves by some honest  
& lawfull means: Which thing *Iacob*  
in all reason doeth require of *Laban*,  
*Gen. 20.* & herewithall when seruants  
haue consumed their strength, & cō-  
tinued many years in faithful seruice,  
they are not to bee sent away with  
empty hands, but the master is to re-  
quite them in some sort according to  
his abillity. These things are cōman-  
ded by the Lord, as things iust and  
equall: *Deut. 15.* & in other places of  
the law. How greatly, vniust & cruell  
dealing with seruants, displeaseth the  
Lord, we may read, *Ier. 34.*

*Q. What yet further?*

*A.* The maister is to tender & main-  
taine

The duties  
of Masters  
toward their  
Seruants,

8. Dutie of  
equal dea-  
ling with  
the Seruant,

9. Dutie of  
equall dea-  
ling with  
the seruant.

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taine his seruant when he is sicke, and vnable to prouide for himselfe: as also to vse all good meanes for the recouerie of his health: for it were vniust to vse the health of the seruant, and then to forsake him in his sicknesse: in conscience wherof the Centurian, (as appeareth, *Mat. 8.*) resorteth to our Saniour Christ to obtaine recouerie and health for his seruant, who the lay in extremitie of sicknes. And a certaine *Pharisee*, is noted of crueltie *1. Sam. 30. 11. 12. 13.* for that he forsooke his seruant, and left him destitute of al necessaries, being now sick and vnable to attend vpon him.

Q. *What say you in the last place?*

A. When the seruant dieth, the master is to see him committed to the earth, by honest and comely buriall. This is a dutie, which one Christian oweth to another: and therefore is a Christian master to perform it, much more to his seruant, which hath finished his life in his seruice: of this was *Isaac* mindful, as appeareth in the buriall of *Deborah*, his wifes nurse and seruant.

Of



*and of Subiection.*

The duties  
of Seruants  
to their Ma-  
sters.

OF THE DVTIES  
of seruants towards  
*their Maisters.*

I. Dutie of  
Seruants to  
their Ma-  
sters is loue.

**Q**WE heard before of the du-  
ties of masters toward their  
seruants : let vs now come  
to the duties of seruants toward their ma-  
sters. What is the first dutie ?

*A. Loue.* The seruant must loue his  
maister.

**Q.** You say well: for without this, the ser-  
uant can do no dutie in the right manner,  
or acceptable to God. But can the seruant  
easily performe this dutie ?

*A. No:* It is an hard matter in this cor- It is a hard  
ruption of mans Nature to performe something for  
it to any man : but especially for ser- Seruants to  
uants toward their maisters. loue their  
Maisters.

**Q.** How commeth that to passe ?

*A.* By reason of the inward pride, The reason  
whereby euery man hath a desire to of the diffi-  
be aduanced aboue others : as also cultue.  
for that by the light of nature, we all  
loue libertie, and hate bondage and

M ;

serui-

The duties  
of Seruants  
to their Ma-  
sters.

By 3. reasons  
seruants may  
induce their  
heartes to  
loue their  
Masters.

1. Reason.

2.

3.

Seruants re-  
ceiue diuers  
sortes of be-  
nefitcs from  
their Masters

1. Sort.

2. Sorte.

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seruitude as a punishment for sinne.

*Q. By what reasons may seruants be in-  
duced to loue their maisters?*

A. First of all, if they wil be accoun-  
ted true Christians, & the seruants of  
God, they are to loue all men in ge-  
nerall: yea euen their very enemies:  
therefore much more their maisters,  
to whom they are neerely bound.

Againe, maisters doe beare and re-  
present the person of Iesus Christ,  
the great maister and Lord of the  
whole world: and therefore if they  
loue Iesus Christ, they must needes  
loue their earthly maisters.

Lastly, maisters are instruments  
and meanes wherby the Lord couey-  
eth many graces and benefites vnto  
seruants.

*Q. What are those?*

A. An house, an habitation, together  
with a lawful calling to attend vpon,  
which is not enery mans case.

Secondly, maisters do free their ser-  
uants, and defend them from ma-  
ny disgraces, iniuries & oppressions  
which otherwise they should suffer at  
the

## *and of Subiection.*

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of Seruants  
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Masters.

the hands of them, who are mightier  
then themselves.

Furthermore, maisters direct their  
seruants in a course seruing to their  
comfort and benefit : who of them-  
selves, would runne hedlong into a  
number of miseries & destructions.

Lastly, if they be Christian maisters,  
they haue not only a care for the out-  
ward estate of their seruants, in mini-  
string to them such things as are ne-  
cessarie, but principally they haue  
care of  $\text{p}$  eternal saluati $\text{o}$ n of their souls

*Q* Your reasons are effectual to perswade:  
and haue preuailed with such, who were  
indued with any grace of Gods spirit,  
which thing they haue declared, not onely  
by a tender care of the good estate of their  
Masters, but also by amiable countenan-  
ces, and sweet behauiour, as appeareth  
by diuers in the holy scripture. But now  
what is the second dutie of seruants to  
their Maisters?

*A.* Reuerence, and Subiection.

*Q.* Where is that warrated & required?

*A.* Ephes. 6. 5. 1. Pet. 2. 18. 1. Tim. 6.

1. Tit. 2. 9. In all which places re-

2. Dutie of  
Seruants to  
their Mas-  
ters, is reue-  
rence & sub-  
iection.  
The prooffe  
of it,

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of Seruants  
to their Ma-  
sters.

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uerence and submission is required,  
at the hands of seruants toward their  
Masters.

*Q. But what should moue them to per-  
forme this dutie?*

There are 3.  
Reasons mo-  
uing to this  
dutie.

1. Reason.

*A.* Diuerse reasons. And first, the  
Maister is aduanced and lifted vp  
into an higher degree of prehem-  
iueuce then the seruant: and therefore  
it is his dutie to stoope down to him,  
as his superiour.

2. Reason.

Againe, the state and condition of  
the maister is better then that of the  
seruant in the outward respect: there-  
fore he must honor him as his better

3 Reason.

Lastly, he master taketh his autho-  
ritie ouer the seruant, from no crea-  
ture in heauen or earth, but onely  
from God himselfe. *Rom. 13. Pro. 8.* &  
therefore the seruant cannot resist  
his Maister, or cōtemne him: but he  
must needes resist God, and despise  
his maiestie.

The Seruant  
is to reue-  
rence his  
Master.

1. In heart  
inwardly.

2 outwardly

And that allo  
diuers wayes

*Q. Is the seruant onely to reuerence the  
maister inwardly in his heart?*

*A.* No: he is to expresse it outward-  
ly, and that diuers wayes.

First



## *and of Subiection.*

The duties  
of Seruants  
to their Ma-  
sters.

First of all, in his countenance: for why? he is not to looke vpon his Maister, with a light, stubborne, proud and disdainfull countenance.

1. In counte-  
nance.

*Q. Is he not to shew reuerence and subiection in his verie speech and words?*

2. In Speech  
and wordes.  
And that 5.  
wayes.

*A.* Yes, and that diuers waies. And first he is to yeeld to his Maister titles of reuerence, and honour, according to his place and estate. 2. *King. 2. and. 5.*

1. Way.

Secondly, he is not to gaine-say and contend with his Maister, except it be in a matter of great importance and necessitie, and yet the same with reuerence and submission.

2.

Thirdly, he must not answer againe, when he is admonished or rebuked. *Tit. 2. 9.* this is a signe of a rebellious heart, and an occasion of much euill. *Prou. 15. 1.*

3.

Furthermore, he is not to speake vnreuerently or scoffingly of his gouernours behinde their backe, as is the manner of some wicked seruants.

4.

*Q. What say you lastly?*

*A.* The

The duties  
of Seruants  
to their Mai-  
sters.

g. Way, of  
shewing re-  
uerence.

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**A.** The seruant is not to murmure, grudge, or repine at his estate: namely, that he is a seruant and in subiecti- on: but willingly submit himselfe to his estate: 2. *Cor.* 7. 20. *Ephes.* 6. 7. And there is great reason therof; for if the Lord (who can as easily make a Mai- ster as a seruant) did not see it good for his owne glorie, and the benefit of the seruant, he would neuer haue called him thereunto.

**Q.** But is it not a great temptation for a seruant to yeeld all this that hath bin spoken of, to a crooked, churlish, and a wicked Maister?

**A.** It is so : but yet a seruant is to comfort and arme himselfe out of the word of God, by these considera- tions.

There are 4.  
Reasons of  
great force  
to moue Ser-  
uants to loue,  
reuerence, &  
obey, euen  
wicked and  
churlish mas-  
ters.

1. Reason.

2.

First, that albeit the Maister doeth abuse his place and estate: yet it is the Lords, and from the Lord: and there- fore in yeelding seruice to an euill and cruell Maister, he doeth it to the Lord, who will shewe himselfe good and gracious vnto him.

Secondly, hereby seruants shall by  
patience

*and of Subiection.*

The duties  
of Seruants  
to their Ma-

patience be conformed to Christ Ie-  
sus their Lord and Maister. 2. *Pet.* 2. Iters.

*Chap. ver. 18. 19. 20. 21.*

Thirdly, they shall by their pati- 3.  
ence & willing suffering, adorne and  
bring credit to the Gospel. 1. *Tims.* 6.

*Chap. 1. 2. ver.*

Lastly, the worst estate of seruants 4.  
amongst such as are reputed Christi-  
ans : is better and more tollerable,  
then the state of seruants amongst  
many nations : where seruants haue  
bin and are subiect to all manner of  
disgraces, crueltie and tyrannie : as  
appeareth both in the Scripture, and  
in prophane Histories.

Of



The duties  
of Schoole-  
masters to-  
ward their  
Schollers.

*The doctrine of Superioritie*  
**OF THE DUTIES**  
of Schoole-maisters to  
*their Schollers, and Schol-  
lers to their Schoole-  
maisters.*

**Q.** *R*emaine there yet no other du-  
ties belonging to the first Com-  
maundement?

*A.* Yes, and that of two other sorts,  
respecting one another; to wit, of  
Schoole-maisters to their Schollers,  
of Schollers to their Schoole-mai-  
sters: of aged and graie-headed, to  
the yonger sort: and of the yonger  
sort, towards their auntients.

*Q.* But doe Schoole-maisters & schol-  
lers belong to this Commaundement?

*A.* Ino doubt, not onely by reason  
of that relation which is betweene  
them, but for that the duties of them  
both, are of great and profitable con-  
sequent to the Church and common  
wealth, as all men knowe by experi-  
ence, and cannot fitly be referred  
to any other commaundement but  
to the first.

*Q.* Then



## and of Subiection.

*Q. Then let vs speake of them both a-part : and first of all, what duties are Schoole-maisters to performe to their schollers ?*

*A. First of all, teaching, & instructiō.*

*Secodly, discipline or correction.*

*Thirdly, Example or couersation.*

*Q. Wherein is the Schoole-master to traine and instruct his schollers?*

*A. First of all and principally in diuine knowledge.*

*Secondly, in humane learning, or literature.*

*Q. What meane you by the first?*

*A. The knowledge and vnderstanding of the will of God contained in the holy Scriptures, cōcerning faith and saluation : the true worship of God, and all duties towards man. For the attaining whereof, he is to traine vp his scholler at fit and conuenient times, in some catechisme skilfully penned, cōprising the sum of Christian Religiō. In the deliuerie whereof, he is to behaue himself with great wisdom, reuerence and holines.*

*Q. To what purpose is all this? doth not humane*

The duties of Schoole-masters toward their Schollers.

3 Duties belong to the Schoolemaster in respect of his Schollers.

1. Instructiō.

2. Correctiō

3. Good example, or couersation.

Schoolemasters are to

instruct their Schollers in

2. things.

1. In diuine knowledge.

2. In humane learning.

What diuine knowledge is.

And after what māner it is to be taught.

**The duties  
of Schoole-  
masters to  
their Schol-  
lers.**

**Humane  
knowledge  
insufficient  
without di-  
vine.**

**Humane  
learning  
what it is.**

**And after  
what manner  
it is to be  
taught.**

**1. With good  
skill and vn-  
derstanding.**

## *The doctrine of Superioritie*

*humane learning suffice for the adorning  
and commending of a man?*

*A.* No: for without religiō, humane learning is a prophane thing, seruing for nothing but to pusse vp a mans heart with pride, to take away excuse from him before God, and to arme him with boldnes to oppose himselfe against the word of God, and the holy truth contained therein, as may appeare in the heretickes, Atheists, & prophane contemners of Religion in all ages.

*Q.* *What means you by humane Learning?*

*A.* Reading, Writing, Grammer, with the rest of good Artes and Sciences.

*Q.* *In what manner is the Schoole-master to traine the child to the knowledge of these things?*

*A.* Hercunto, are required diuers things. First of all, skill and knowledge: that is, he must know and vnderstand the things that he teacheth to another, least through ignorance he conueieth into the minde of his hearer,

*and of Subiection.*

The duties  
of Schoole-  
masters to  
ward their  
Schollers;

hearer, many errors and vntruthes, which will easily take impressiō in tender hearts, & hardly be remoued, when they attainē to further age.

The second is diligence and pain-  
fulness; which consisteth in often  
reading to his Scholler, often hea-  
ring and examining him; with cal-  
ling ouer things before heard: and  
lastly, inuring him to dispute and  
conferre with his fellowes and e-  
qualls: by all which, memorie is con-  
firmed, the wit sharpened, and the  
minde furnished with matter and  
knowledge fit for euery purpose.  
Without this, a long time is spent,  
and litle or no fruit doth ensue, al-  
though the scholler be of a good ca-  
pacitie.

2. With dili-  
gence and  
paine-fulness

Thirdly, he must vse all allure-  
ments to draw his scholler to hear-  
ken vnto him, and to loue learning;  
as gentlenesse, mildenesse, patience,  
commendation of Learning, with  
gifts and rewards vpon occasion.  
And on the contrarie part, he is to a-  
uoid hastines, and boisterousnes of  
affections;

3. With all  
good allure-  
ments & in-  
courage-  
ment to his  
Schollers,

**The duties  
of Schoole-  
masters to-  
ward their  
Schollers.**

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affections; a sharpe & seuerer countenance, with impatience, & such like. All which serue to harden the heart of the scholler, to cause him to hate and flie learning: to dull and astonish his wit, so that either he cannot conceiue and vnderstand that which is deliuered; or is made vnable to repeate that againe, which was before conceiued. All which is plaine by common experience.

**4. With discretion.**

The fourth thing is discretion: which consisteth in discerning and considering the nature and disposition of the scholler, together with his wit and capacitie, to the end that he may rightly and skilfully let loose or hold in the raines of his gouernmēt; as also measure and proportion the precepts which he giueth; to the end that he neither oppresseth his wit and capacitie with too much, or suffereth them to languish and impaire with too little. This was wisely considered of the very heathen, as may appeare in their books of the trayning vp of youth.

*2. But*



## *and of Subiection.*

*Q. But what say you of the second generall thing required of a Schoolmaster, namely, Discipline, and Correction?*

*A.* I say, it is most necessarie to be v-  
sed, for without this, the scholler will  
cōtemne the maister, cast off all care  
of learning, and corrupt his heart  
with all manner of vices; inso much  
that he will proue, not onely void of  
learning, & all comendable vertues,  
but a monster in life & conuersation.

*Q. But how is he to vse Discipline, and Correction?*

*A.* First of all, he is not so much to  
correct him for learning, and want  
of wit and capacitie, or any naturall  
defect, as for euill manners, stubbor-  
nes, idlenes, negligence, & such like.

Againe, in correction, he is to re-  
spect the qualitie of the offence,  
namely, how great or how small, for  
both are not to bee corrected with  
like measure: but the great is to bee  
corrected with great, the small with  
a smaller kind of punishment.

*Q. It may be gathered out of your words,  
that a scholler is to be brought up, not only*

The duties  
of Schoole  
masters to-  
ward their  
Schollers.

2. Dune of  
the Schoole  
maister to-  
ward his  
Scholler, is  
du. Corre-  
ction.

1. Things re-  
quired to the  
right vse of  
the Schoole  
masters cor-  
rection.

I.  
2.

The duties  
of Schoole-  
masters to-  
ward their  
Schollers!

## *The doctrine of Superioritie*

*in learning, but in good manners?*

*A.* There is no doubt of that, for without good manners, learning, and wit (be they neuer so excellent) are not onely disgraced and deformed, but vtterly fruitelesse, and like a ring of gold (as the Prophet in another sense speaketh) in a swines snout.

*Q.* For the furtherance whereof, how is the Schoole-maister to behaue himselfe, which is the third generall thing you spake of?

3. Dutie of  
the Schoole-  
maister to-  
ward his  
Scholler, is  
good exam-  
ple of life, &  
conuersation.  
The reason  
of it.

*A.* He is to walke before the eyes of his scholler, in a wise, holy, sober and comely behauiour. The reason whereof is, for that the schollers are readie to follow the example of their Maisters in all things, whether good or euill: as we may see in the schollers of Plato, Aristotle, Pythagoras, and such like.

A 4. dutie of  
the Schoole-  
maister, is to  
pray often,  
both with  
and for his  
Schollers.

*Q.* Is not the Schoole-maister to pray often with, and for his schollers?

*A:* Yes, for without that, smal or no successe is to be looked for.

*and of Subiection.*

# OF THE DVITIES

of Schollers to their

Schoole-maisters and  
Teachers.

The duties  
of Schollers  
to their  
Schoolema-  
sters.

**Q.** *H*aving spoken of the duties of  
Schoole-maisters, equitie and  
order doth require to speake of  
the things that Schollers ought to per-  
forme: what say you to that?

**A.** The things which they are to performe are diuerse.

The first concerneth themselves.

The second, hath respect to their  
Maisters.

The third containeth their beha-  
viour to all men in generall.

**Q.** *What say you of the first, which con-  
cerne themselves?*

**A.** That which they are to performe  
in regard of themselves, and their  
owne good, is two-fold.

For first of all, they are to giue dili-  
gent care, attention, & heedfulness to  
that which is taught and deliuered.

Secondly, they are to labour, that  
they

N 2

3. Sortes of  
duties to be  
performed  
of Schollers  
to their  
Schoolemas-  
ters.

1. Sort, of the  
which there  
are 2.

1.

2.

The duties  
of Schollers  
to their  
Schoolema-  
sters.

## The Doctrine of Superioritie.

they may profit therein.

The Reason  
of the first  
dutie.

*Q. Why is the first required?*

*A.* Because that without diligent hea-  
ring and attention, teaching and in-  
struction, be it neuer so plaine, whol-  
some, & excellent, it is in vaine: like  
as if a man should sing vnto a deafe  
eare; for hearing cometh naturally, and  
in order, before vnderstanding,  
wherevpon Schollers in all lan-  
guages are termed by the name of  
hearers.

*Q. But how shall Schollers profite and in-  
crease by that which they heare?*

*How the 2.* *A.* They are to auoid some things,  
dutie is to be and performe some other.

performed *Q. What are the things they are to auoid?*

that the Scol-  
ler may pro-  
fit.

Things to  
be auoyded  
which hin-  
der profitting

*A.* Idlenesse, excessiue eating, drin-  
king, sleeping, recreations, the com-  
panie of idle & vaine persons, amou-  
rous, and such like. By all which  
meanes a man doth fruitlessly mis-  
pend his time: blunt and dul his wits,  
and weaken his memorie.

Things to  
be practised;  
for the profit  
of the Schol-  
ler.

*Q. What is he to performe?*

*A.* To call to mind things heard; of-  
ten and seriously to meditate therof,  
conferre



## *and of Subiection.*

conferre thereof with others, and be readie to teach them the things hee himselfe hath learned.

*Q. What say you of his dutie towards his Maister?*

*A.* His duction containeth three things.

For first of all, hee is to loue his Maister, as an other parent, yea and in some respects more then his naturall Parent.

Secondly, hee is to reuerence, and honour him.

First of all, in his heart and affections.

Secondly, in his speech, both in the presence, and absence of his Maister.

Thirdly, in outward gesture and behauiour.

By all which outward effects, is laid open the inward reuerence and honour of the heart.

*Q. What is the third dutie?*

*A.* Thankfulness, which containeth all meanes which serue to requite the loue, care, labour, and trauaile

The duties  
of Schollers  
to their  
Schoolema-  
sters.

2. Sort of du-  
ties. Of the  
which, there  
are 3.

1. Loue.

2. Reuerence

1. In heart.

2. In speech,  
present, or  
absent.

3. In gesture

3. Dutie is  
Thankful-  
nes.

The duties  
of Schollers,  
to their  
Schoole-  
masters.

### *The doctrine of Superioritie*

of his Maister, with all fruits and benefites ensuing thereof; in which regard manie are renowned & commended, euen in prophane Hystories, as *Alexander* the great, to *Aristotle* his Maister.

Vnthankful-  
nes is a great  
sin in Schol-  
lers, & high-  
ly displeas-  
ing to God.

Contrariwise, all such haue beene condemned as vnnaturall monsters, which haue shewed themselues vnthankfull or vnkinde towards their Schoole-maisters, & Fathers in learning: as that Mōster of Nature *Nero*, towards his Maister *Seneca*: So certain yong Schollers (as appeareth in *Prudentius*) who with their stiles and penknives becaued their Christian maister of his life: vpo all which hellish Vipers, afterward came the horrible vengeance and iudgementes of God. And not without cause, seeing they did in a hellish manner violate and transgresse this fift commandement.

*Q. Say somewhat of the third and last thing, namely the behauiour of Schollers before all men in generall.*

2. Sort of the  
duties of  
Schollers.

*A. As their bringing vp is more excellent*

### *and of Subiection.*

cellent then others, so are they to excell others in behaiour.

*Q How to excell?*

*A.* In Religion, courtesie, humilitie, humanitie, comelines, and order in eating and drinking, talking, recreations, entertainments, salutations, & such like. According to the rules and precepts which they haue learned, not only out of the Scripture & word of God, but out of the writings of ciuill & political men. And therefore in this respect, are condemned al which professing learning, are yet in their māners & behaiour proud, prophane noisome, inciuil, & vncomly, wherby they are so farre off from adorning, & cōmending good learning, y<sup>e</sup> they doe most notably deface it, & coole the affections of many towards it.

The duties  
of Schollers  
to their  
Schoolma-  
sters.

They are to  
excell others  
that want  
good educa-  
tion, in their  
whole carri-  
age, and be-  
hauing of  
themselues  
toward all  
men.

## OF THE DVTIES OF the elder and yonger sort.

*Q VV* *E are now come to the other  
sorts, whereof we spake be-  
fore: and first of all, we are to begin with*

The duties  
of the Elder  
toward the  
yonger.

2. Things  
to be consid-  
ered concern-  
ing the el-  
der persons.

1. The ver-  
tues where-  
with they are  
to be indued

3. The dut-  
ies which  
they are to  
performe to-  
ward the yon-  
ger in yeares

The vertues  
which ought  
to bee in the  
Elder are ma-  
nie, as the A-  
pofile setteth  
them downe

Tit. chap. 2.  
vers. 1. 2. 3.

The duties  
of the Elder,  
are 4.

1.

## The Doctrine of Superioritie

*the elder sort, what say you of them?*

A. For the better handling of that  
which concerneth them, we are to  
consider what vertues and properties  
are required in their persons.

Secondly, what they are to per-  
forme, being thus qualified to the  
yonger sort.

Q. *What are the vertues or properties  
required in the persons of auncient men  
and women?*

A. The most of them are set downe  
in the first, second, & third verses of  
the 2. chap. of the Epist. to Titus. The  
words are these. *But speake thou the  
things which become wholesome doctrine.*

*That the elder men be watchfull,  
grave, temperate, sound in the faith, in-  
love, and in patience.*

*The elder women likewise, that they  
be in such behaniour as becomme holie-  
nesse, not false accusers, nor subiect to  
much wine, but teachers of honest things.*

Q. *What duties are auncient men to  
performe?*

A. They are to instruct & informe  
yong men in the knowledge of God,  
and



*and of Subiection.*

and of his most holy will.

Againe, they are to exhort and encourage them to all good and virtuous duties to God and man.

Besides this, they are to dissuade them from euill, and to censure them when they swarue from a right course.

And in conclusion they are to expresse all good vertues which they haue learned, either by the word of God, or their owne experience in their liues and conuersation.

*Q. What will follow of all this?*

*A.* Great fruit and benefit to the yonger sort: and their graie haire shall be a crowne of glorie to them-  
selues.

The duties  
of the Elder,  
toward the  
yonger.

2.

3.

The fruit fol-  
lowing both  
vertues and  
duties of the  
Elder sort.

**OF THE DVTIES**

*of the yonger sort vnto  
their Elders.*

*Q. L* Et vs proceede vnto the duties  
of the yonger sort vnto their  
Elders?

The duties  
of the yon-  
ger to the  
Elder, are of

*A.* Those 2. sortes.

**The duties  
of the yon-  
ger to the  
Elder.**

**1. Sorte.  
1. Loue.  
2. Reuerence.  
Of this there  
are 3. Rea-  
sons.**

**1.**

**2.**

**3. Reason,  
why the yon-  
ger shuld re-  
uerence their  
Elders.**

**1. Sort of the  
duties of the  
yonger to  
the Elder.**

**They are 3.**

**1.**

## *The doctrine of Superioritie*

**A.** Those duties doe consist first of all in the inward affection.

Secondly, in outward behauiour.

**Q.** *What meane you by the first?*

**A.** That yong men and women, should in their hearts and affections, loue, honour and reuerence their elders. And there is great reason thereof.

For first of all they doe represent part of the image of God, to wit, continuance of daies and eternitie.

Againc, by reason of long life, they are furnished with wisdomc, knowledge, vertue & graces, farre aboue the yonger sort, who cannot attaine therunto for want of long continuance in this life.

Lastly, God hath appointed them, to be as Fathers & Mothers in care, in loue, and in tendernes toward the yonger sort, which cannot well provide for themselves.

**Q.** *What outward duties doe you require?*

**A.** Diuers. First of all, they are to heare with attention and reuerence, the

## and of Subiection.

the counsell and instruction, which vpon occasion they shall deliuer to them: & therefore they are not boldly to speake in their presence, much lesse to vsurpe the first place of speech. A worthie example thereof we haue in *Elihu. Iob. 32. 11. 12.*

Secondly, they are not to contemne or deride the persons of the aged, least that the hoate vengeance of God fall vpon them, as it did vpon the euill brought vp children of *Reithel*, that mocked the Prophet *Elisha*, in regard of one effect or proper- tie of olde age, namely baldnesse. 2. *King. 2. 23. 24.*

Thirdly, instead hereof, they are to yeeld vnto their auncients all outward signes & tokens of \* reuerence and honour: as vncouering their heades, bending their knee, and such like, according to the manner of the countrie where they liue: according  
as by him.

The duties  
of the yon-  
ger to the  
Elder,

2.

3.

\* An example  
whereof we  
may see euē  
amongst the  
Heathen: for  
whē the La-  
cedemonians  
being present  
at a solempne  
shewe, vpon  
the Theatre  
at Athens, an  
olde man be-  
ing nere to  
them, they all  
stoode vp in  
token of re-  
uerēce; and  
one of their  
cōpany yeel-  
ding his seate  
to him, him-  
selfe stāding  
as by him.

Whereby they did correct the vnreuerent behauour of the Athenians towards the Aged: one of them saying, that the Athenians may knowe what is fit to be done, but that they will not doe it. *Cicer. in Lib. de Senect.*

**The duties  
of the yon-  
ger to the  
Elder.**

**The doctrine of Superioritie**

as the Lord hath commanded, *Leuit.* 19. 32. *Thou shalt rise up before the hore-head, and honour the person of the old man, and dread thy God: I am the Lord.*

**Q.** *What if so be the younger sort, are driven to admonish or rebuke the Elder sort?*

**A.** They are to performe that dutie in a most louing and reuerent manner, as appeareth, *1. Tim. 5. 1.*

*Rebuke not an Elder, but exhort him as a Father, and the younger men as brethren.*

*The Elder women as Mothers, the younger as sisters, with all purenes.*

Lastly, as old persons haue bin comforters & supporters of the younger sort, in the weaknes and infirmities of their infancie and childhood: so are they to helpe and relieue the weak and decrepit old age of their auncients.

**Q.** *What say you of that time when as youth for the most part doe contemne and make light account of old age?*

**A.** I say, first of all, that is a signe of a notable confusion, which commonly



*and of Subiection.*

monly springeth out of euill and vn-  
godly education.

Secondly, that it doth foretell  
some notable Iudgement of  
God to come vpon that  
land, where this euill  
is practised.

**FINIS.**

